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# SERMONS

ON

## Several Occasions.

VIZ.

Two to the Company of *Surgeons*.

One for the Beautifying *St. Lawrence Church*.

One at the Opening the said Church.

One to the Company of *Painters*.

One at *St. Paul's*, *May 29.* before the *Lord Mayor*.

Two to the *Goldsmiths, &c.* on the *QUEEN'S Birth-Day*.

One concerning *Agitations*.

By *THO. MORER*, Rector of *St. Ann's Aldersgate, &c.* and Lecturer of *St. Lawrence Jewry*. 3 Lf

L O N D O N :

Printed by *W. B.* for *MAURICE ATKINS*  
at the *Golden Ball* in *St. Paul's Church-Yard*, 1708.



SERMONS

ON

Several Occasions

VIZ



By The Most Reverend  
Albion G. and Lecturer of  
St. Lawrence Church

LONDON

Printed by W. B. for M. A. G. & T. N. S.  
at the Golden Ball in the Strand  
Year 1708

*The Dedication.*

TO  
*Sir Charles Dun-*  
*combe, Knight, Al-*  
*derman of the City of*  
*London, and Mem-*  
*ber of the Parliament*  
*of Great Britain.*

*SIR,*

**W**E live in an Age,  
wherein that of  
*Seneca* is verified,

There are (says he) a great  
many, *qui quo plus debent eo*  
*magis oderunt*, and who, *injurias*  
*pro beneficiis reddunt*, which,  
tho' not very conversant in

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## *The Dedication.*

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Poetry, give me leave to English with what Mr. Cowley has said,

*But in this thankless World the Givers  
Are envied by the Receivers.*

*'Tis now the cheap and frugal Fashion  
Rather to hide than pay the Obligation :*

*Nay 'tis much worse than so,  
It now an Artifice do's grow  
Wrongs and Outrages to do ;  
Lest Men should think we owe.*

I have given You, Sir, just Reason to think me one of *this* Number ; because I have not, or very sparingly, (what the same Author censures for too low a Piece of Gratitude) own'd even to Yourself [in private]



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## *The Dedication.*

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private] the several Favours  
done me (while we had the  
Happiness of a Neighbour-  
hood so beneficial to the *Poor*  
of all sorts, so generous to o-  
thers and so remarkably re-  
spectful to the Body of the  
*Clergy*) much less been so  
*just* (as the Philosopher calls  
it) of making the Acknow-  
ledgment *publick*, which tho'  
perhaps not so proper for the  
*Giver* to expect, is very de-  
cent for the *Receiver* to do,  
if only to please himself, for  
so he words it, *Gratus sum,*  
*ut rem jucundissimam faciam,*  
and on that very considerati-  
on he dissuades from Ingrati-  
tude,

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## *The Dedication.*

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tude, *non aliena causa sed nostra*, Sen. Ep. 81.)

But how defective soever I have been in *this Part* of what belongs to the Notion of *Gratitude*, yet neither myself nor any Body else can fairly charge me with what is too much practis'd and blam'd above, in requiting good with evil, or making such Returns as Serpents and Fire do to those that entertain them in their Bosomes. Nor Hand nor Tongue have been so imploy'd. And tho' I confess I have been very short in the *Ceremonious Part* (notwithstanding the many and pressing Incourage-

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## *The Dedication.*

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couragements from time to time given, which neither my *Temper* nor *Business* could dispense with) yet I can safely say it, that I have constantly retain'd a grateful Impression of what you did. And, Sir, to remove the Suspicion of being so forgetful (as others are and I myself might hitherto seem to be) is the Reason of prefixing your Name to *these Papers*, which being suffer'd to go abroad and made more publick than I design'd them at first, I lay hold of this Opportunity to acknowledge my Debt to you. And if you please to take it as an  
Evi-



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## *The Dedication.*

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Evidence of that Sincerity  
(which has made so little  
Noise) in having a due Sense  
of the Benefits done, it is  
what was meant by this Ad-  
dress, and is now desired by,

*SIR,*

*Your very humble Servant,*

**THO. MORER.**

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THE  
PREFACE,  
TO THE  
READER.

**T**HO' preaching be the publishing of  
what is so delivered, yet that of  
Erasmus is supposed true [<sup>\* In dia-</sup>  
<sup>log. diff.</sup> \* citius  
& latius discurrent libelli quam voces] <sup>ΙΠΠΩ & Δ.</sup>  
<sup>ΥΠΠΩ.</sup>  
the Voice of the Press is much louder  
and reaches farther than that of the Pul-  
pit; And therefore some of my respective  
Auditories (in the Title Page named)  
judging of others by themselves, thought  
the Readers might be as well pleased, as  
they were when the Discourses were  
made. And accordingly have more than  
once wish'd for this sort of Publication,  
which you at present have.

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But

*But indeed I took it more an Instance of Civility in course than real Judgment, that such a Motion was ever made. And therefore partly on that Supposition, I was not over hasty to let 'em go abroad in this manner, as appears by their several Dates. And the rather, because I was not willing to ingage the Bookseller in a Work, that would perhaps burthen him with too much Wast-Paper and make him a Loser in what he did.*

*However there having been of late pressing Overtures this Way concerning some of these Sermons, I forgot not the earliet motions of my other Friends with respect to the rest; who if gratified in what is here done, I shall not repent the Pains I took in transcribing them for the Press.*

*This then being so, my Request to the Reader is, that he would treat 'em with the same Candour as the Hearers shou'd, when I had Occasion to preach 'em.*

*The Eye is a quick and severe Sense. 'Tis called oculus fidelis; for it transmits Objects to the Mind with greater Care and Certainty, then the Ear is found to do; which being abused with the Sounds of Words (thro' the Air and Art in*



*in those Cases used) is less attentive to what the Speaker means; And consequently the Reader is like to be the better Judge of the two; So that if very rigorous in the Observations he makes, I am too well acquainted with my own Defects as not to be doubtful of his Censure.*

*Yet give me leave to obviate some of the Exceptions.*

*1st. For the Sermons before the Surgeons.*

*It may be thought strange that in the second I should dwell so much on the Soul, a Subject so foreign to their Profession: But I say, that tho' the Body be the Part of the human Constitution they are (in the Way of Business) more conversant about, and many of 'em possibly so intent upon, as to think less of the other, yet be it remembered in my Behalf, that 'tis the Preachers Province, to beseech 'em to have some regard to that Moiety of the Compound; which not falling within the Compass of their Anatomy, is in the more Danger of being forgotten. My Address to 'em was as unto Christians, who, I I hope, believe and expect the Immortality of the Soul in the next World to be a State no less sure, than it is sure they daily find the Body to be mortal in this.*

*And tho' I could not dissect the one with that Nicety and Clearness, as they are able to do the other, yet proving, or say rather, minding them of the Proof of such a noble Being in us distinct from the Body, this from the Pulpit was the more useful Lesson, and would less provoke their Smiles to hear me treat of this Subject, than to have been so vain and conceited as to attempt to teach 'em, what they better knew, the Frame of the Body and the Uses of its Parts.*

*2dly, In the Sermon to the Painters.*

*I am so much on the Physician and his Character, that I look as if I neglected the Company which retain'd me and to whom I preached; unless I would insinuate that Physick is mere Paint, to deceive the Patient and abuse the World with the Bare Shew of what that Science pretended. No, I have more respect for the Persons, Necessity and Uses of that excellent Faculty, than to think so light of it. And if any Body be to blame on this score, it must be the Painters themselves, for making St. Luke their Patron. I could do no less than speak of St. Luke on St. Luke's-Day, and give his Character, as the Holy Scripture sets it out, in being a beloved Physician  
and*

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## The Preface.

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IVV

and a good Divine. However in the Close, I have in some measure vindicated the Company for making St. Luke their Guardian Saint; and by what I have drawn from Tradition to prove him a Painter, I hope the Reader will be convinced, that I did not altogether overlook my Auditory; who were not displeas'd with what I said on that Occasion.

3dly, In the Discourses to the Goldsmiths, I seem to have forgotten the Design of their Yearly-Meeting; which being on a charitable Account, I ought to have taken more Notice of the Work they met about. Nor am I silent in that Work. But the Stewards pitching on the QUEEN'S Birth-Day for their more solemn Meeting, I confess I was much shorter on that Subject, than I should otherwise have been. The QUEEN'S Birth-Day and the Consequences, is a Theme so copious, so fruitful and so pleasant withal, that once entered I could hardly leave it. And I hope, no Man of Loyalty, and such a one as is willing to live happily, will blame me on this score. Sure I am, that they, at whose Request these Sermons were composed, were very well satisfied; and therefore, I shall be the less uneasy of what others

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thers say, with whom at that time I had no concern.

As to the French-Prophets (by that Name called) so ridiculous in their Agitations, &c.

Tho' I never thought any thing they said or did in particular worthy my Pains, yet I confess, the Noise made of 'em put me on this Subject, and it look'd like Duty at last to take notice of what was done. However the Sermon is in the general, and has an Eye, to all other Enthusiasts as well as to them, who take the same Way to recommend themselves to unthinking People.

The very Stile those Men blasphemously and proudly assumed to themselves of being Prophets, did (as I take it) confute their Pretensions. For I am of Tertullian's Mind, who delivers himself in these Words. *Nobis curiositate opus non est post Christum Jesum, nec inquisitione post Evangelium: Cum credimus nihil desideramus ultra credere; hoc enim prius credimus, non esse quod ultra credere debeamus, Adv. Heret.* That Christianity is the last Revelation of the Will of God, settled for a standing Rule of Belief and Practice, and so to continue to the World's End, without any farther Prophecy to make it more perfect.

What

*What Astrologers and others may guess at by the Rules of Art from the Influences and Inclinations of the heavenly Bodies ; or what Improvements wise Men may make from their own and other Peoples Experience, whereby according to the Course of Things they foresee and are able to speak of remote Events ; or what Men of Intrigue may project and then make it a Prophecy to deceive the World ; this falls not under our present Notice. It has indeed the Semblance of a prophetic Spirit, but is what may be attain'd without Inspiration from God.*

*Nor do's the Word [Prophet] in its large Sense lie before us. Preachers (Divines if you will) may speak of National and Private Judgments on a Continuance in Sin ; and any other Man or Woman may do this as well as they. Which Judgments however, if they are more punctual in (as to Manner and Time) than a general Commission enables 'em to be, it may be well suspected such People are (as in many cases) privy to that which they ought not to know, and in a Way they should not know it in ; and if so, the Eye of Authority ought to be upon 'em and its Ear open to what they menace and say.*

But this is not the Notion of a Prophet in the Propriety of the Word: He is furnish'd with a Talent to see Things at a distance, by immediate Inspiration from God, who sends him at this or that Time, on such or such Occasion to alarm those his Addressees are made to. He is inspired for this Work, and both Heart and Tongue are managed by the Holy Spirit, who will not let him speak more or less than what is necessary to be known, and which it has not fallen in his Way to know already.

But tho' there might be occasion for such Prophets (strictly so and as differenced from Doctors, Pastors and Teachers) in the Infancy of the Church, in order to gain Ground on Infidelity and Barbarism, yet now Religion being well settled; the Canon of Scripture sealed with an Anathema, and Christ come, who was the Consummation of Prophecy (not darkly signified by the then Cessation of Oracles) This, I say, being the Case, the Noise of Prophecy in these Days may as much startle us as the boast of Miracles is apt to do, because the Pretence, both Ways, infers Christianity to be weak still even in those Places where-in it is mostly profest. Which how true so ever in Practice, is in the Theory and Doctrines



ctrine false, seeing the Gospel shines very gloriously on us; Nor do we (generally speaking) deny its Authority, tho' our Corruptions are such as to disable and unqualify us to live up to its Rules. So that he who comes to us now under the Notion of a Prophet, we suspect him for an Impostor. He comes to amuse, to delude, to tempt us aside from what we are. And should we be so thoughtless as to yeild ourselves up to such a Pretender under such a Name, we shall shew the World we are easie Men and willing to be deluded. And then it is an usual Judgment of God consequent to this Credulity, that we be at last deluded by him tho' we meant it not.

The Notion of Prophecy supposes something new which we were Strangers to before. But this we are cautioned against under the Penalty of a Curse. And if it be not new but the same we already know, what need of Prophecy? What necessity is there of another Inspiration for the same Thing? And why should such Repetition be expected from God, who do's nothing in vain?

'Tis true things already revealed may receive New Light: And such Light is daily given: 'Tis the Work of the Spirit to open the Eye and Heart of Men to make  
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'em see and understand better than they did before. But then all this is ordinary and may be got by Humility, Sincerity and Prayer. The Word [Prophet] bespeaks a special Commission from Heaven, such as the holy Men of old had, but such as we have now no Reason to expect when Christianity flourishes, as here it do's. So that he who, at this time of day, takes up this Stile, is a False-Prophet; And tho' he should deliver nothing besides the Truth, incurs the Reproach of being a Deceiver. Not because the Matters he treats of are in themselves false (they are not always so) but because he speaks big of a Commission he has not. And therefore tho' he teaches and presses such Lessons, as no good Man can except against, yet we justly question what his Heart is for making so bold with God in the Things he says, which tho' otherwise never so true and sound, yet it is not true that God hath sent him (in the prophetical Sense) and that's reason enough for us to take him for a False-Prophet, should nothing he delivers be inconsistent with the Gospel.

'Tis to be hoped People at this time, cannot but be convinced, what sort of Prophets those Pretenders were and what little share of the Power of Prophecy and Miracles was intrusted

*intrusted with 'em to reform and improve the World. We wish in their Behalf that there were no Designs in hand foreign to Religion, the Glory of God and the Good of Souls. However as to what I took upon me to speak of in my Sermon, when preach'd, (I mean the Agitations of those Men and others who have one before 'em) these I thought could not be defended. St. Augustine judges 'em little less than Proofs of an ill Spirit; Cum malus spiritus arripit homines aut dæmoniacos facit aut arreptitios; whereas the Blessed Spirit takes a contrary Way, Spiritus Sanctus nec corrumpit naturam, nec humanum corpus deformiter jactat, and Seneca adds nullam adhuc vocem audiivi ex bono lenique animosam: These Noises and Indecencies I directed the Discourse against, to open the Eyes of well-meaning People who are apt to be insnared by such Addresses.*

*This is what I thought convenient to premise concerning this and the other Sermons. In the perusing of which I once more desire the Reader to come to 'em without Prejudice; and then probably some things may occur, which will serve for his Use.*



## ERRATA

**P**age 13 Line 11. for one read once. p. 14. l. 2. for  
can r. cannot. p. 33. l. ult. for should r. would. p. 34.  
l. 7. after the Comma r. and. p. 36. l. 24. r. inseparable.  
p. 40. l. 18. for above r. over. p. 43. l. 3. r. corruptible.  
p. 52. for Jury r. Jewry. p. 65. l. ult. for pain r. pains.  
p. 66. l. 10. for adored. r. adore. p. 71. l. 1. for where r.  
there. p. 120. for May 22. r. May 29. 179. ult. r. Con-  
federacy.

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I  
A Sermon preached before  
A

# S E R M O N

Preach'd before the

*Company of Surgeons,*

AUGUST 17. 1699.

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PSALM cxliv. 3.

*Lord, what is Man? ---*

**T**Hese Words (an Apostrophe or whatever else called to shew the Astonishment of him that says 'em,) are used in Scripture on three special Occasions.

Once in *Job* [ch. vii. 17.] where the holy Man is complaining of the miserable state he was in, described in many words from v. 3. to v. 15. and then

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breaks out into the Question here, *what is Man?* The sum is this. Lord, I am a Worm and no Man; a poor frail Creature and loaded with Misery: Why should'st thou contend with me? 'Tis too unequal a Combate: There can little Honour accrue to thy infinite Power by it; a poor Victory over so much Weakness; And to crush this Weakness yet more with such a Load of Misery, will it not reflect on thy Goodness, O God? What am I, or any of thy Creatures, what is Man, that it should be worth thy while to wage War with him? Which is what my Afflictions mean. The following Words make good this Sence, wherein he demands why God was pleas'd to visit him in this manner, a Scripture Word for chastising, punishing or giving him Trouble. *What is Man, that thou shouldst visit him every Morning and try him every Moment? Why hast thou set me as a Mark against thee so that I am a Burthen to my self? Why dost thou not pardon my Transgression and take away mine Iniquity.* 18, 20, 21.

The use of which passage is, that when ever we are under the Disciplines of Providence (as in his case) either for Punishments of Sin or Trials of Patience, we may in  
an



an humble way lay before God the very same Consideration concerning his Majesty and our Meanness: We may offer to him the vast Distance between him and us, and remember him, how little the Victory will administer to his Glory. Lord, what am I, that thou should'st take this notice of me? Alas! I am not worthy the Contest; I am not able in any degree to withstand thee. Let not thine Almightyness descend so low to crush to nothing what cannot, dare not lift up an Hand against thee. However in Mercy do not add to what I already suffer by the Law of Mortality.

Another place wherein the Expression is found, is *Psf. viii. 4.* there *David* lays a great Stress on the Dignity of the human Kind, and takes occasion to admire the Goodness of God for preferring Man before his other Creatures, all which up and down the World were made for his Use and Empire, and they have more or less Credit as they are found more or less serviceable to him. Thus he speaks, *v. 3. When I consider the Heavens, the Works of thy Fingers, the Moon, and Stars which thou hast ordained.* When I look up and behold the Firmament over my Head, such variety of glorious Bodies

4 *A SERMON preach'd before*

in it, which by their order, influence and motion divide the Seasons, and make me capable to distinguish Days, Months and Years : When, again, I bring my Eye down to the innumerable Species of Birds, Beasts, Fishes, Sheep, Oxen, and other Animals, which thou hast put in Subjection under our Feet. While I, withal, consider the holy Angels, those noble Beings above, so transcendently great in respect of us ; and yet that a time will come, when we shall get the Start of 'em and be more solemnly crown'd with Glory and Worship. *v. 4.* When, I say, I think of all this, how can I forbear Wonder ? I must needs cry out in such a fit of Astonishment, *Lord, what is Man, that thou art thus mindful of him, or the Son of Man that thou thus visitest him ?*

I confess these Words are in a great Measure prophetick, to set forth the exaltation of the Man Christ Jesus ; and so St. Paul explains 'em, *Eph. i. 22.* And thence the Author of the Epistle to the *Hebrews* argues in behalf of Christ, *that God hath put all Things under his Feet. ch. ii. 6.* However, 'tis not to be doubted but that Text hath a more general Application. And as we have already

no

no little Authority over our Fellow-creatures, so there is hope that a Day will come when we shall be advanced above the Angels themselves. Only in the mean time, we are to take the *Psalmist's* example in adoring the Mercy of God, who has graciously ingaged himself by a voluntary Promise, to raise us, as vile as we now appear, to that unspeakable degree of Glory.

The last Place is the Text, wherein considering well the Frailties of human Nature, and the many Dangers we are exposed to in this World, *David* takes occasion to bless God for his kind Providence over us, unable otherwise to subsist or preserve ourselves. And he makes himself a very remarkable Instance of the Divine Protection and Care, which had brought him to that high Station, he was at present in, made the People subject to him, and set him out of the reach of his Enemies. *Lord, what am I? What is any Man living, that thou takest this Knowledge of him, or the Son of Man that thou makest account of him! Man, a thing like Vanity, and whose Days are as a Shadow that passeth away, v. 4.*



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## 6 A SERMON preach'd before

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This, as it teaches us to admire and adore God for his continued Favours and Care of us, so to strengthen the motive for so doing, it puts us in mind of the vast distance between him and us; and yet notwithstanding the Excellency of the divine Nature, he is still pleas'd to humble himself to behold the things on Earth (which the *Epicureans* disallowed out of Respect to the Deity) and fix his Eye on Man more especially, tho' by his Sins and the Forgetfulness of his Beginning he has made himself so base and so little deserving his Providence.

These are the Places where the Words are used and differently applied.

But we take 'em at this time without such Connexion, and consider 'em as Words of Admiration, which any Man may utter under what Circumstance soever, tho' not afflicted as *Job*, nor exalted as *David* from a Sheepfold to a Throne.

Lord, what is Man! what indeed, whatever Name we use to know him by? I am sensible Criticks are very nice in distinguishing between *Adam* and *Enosh* two *Hebrew* Words for Man. But sure, I am in those Texts of Scripture where  
we

we read this Question, the Blessed Spirit lays the same Emphasis on both, as we see by their Transposition in this Book of *Psalms*, where in one Place it is *ma-adam*, and there follows in the same Verse *ben-enosh*; in another Place we have the reverse *ma-enosh* and *ouben-adam*! So that plainly they are synonymous words for *Man* and the *Son of Man*, tho' they may be taken in a double condition, as God made him, and as since he has made himself. *Adam* signifies the matter his Body consists of, and *Enosh* the Miseries he has brought himself to by his Disobedience: *That* shews his Original, *this* his crazy Temper, his Infirmities, his Diseases, his Mortality. So that here is what he *was* and what he *is*, which will not a little help us to describe him and answer the Question.

*What is Man?* The Word it self tells us what he is, *Earth*, for that *Adam* in the *Hebrew* means, agreeable to what the *Latine* Etymologists says of him [*homo ab humo*] and tis the only Name we know of, the first Man had, as the Memorial of his Beginning, and to keep in Mind whence he and his Posterity

מִן־אָדָם בֶּן־אֱנוֹשׁ

*Psalms cxliv. 3.*

מִן־אֱנוֹשׁ וּבֶן־אָדָם

*Psalms viii. 4.*

came. Earth, a Lump of Clay, Dust and Ashes as *Abraham* confesses, *Gen. xviii. 27.* the lower Part of the World, and which carries with it an Impression of Infamy whenever it is applied to the other Creatures. Yet the *Ma-enosh* implies something worse, and makes this Earth more contemptible and nauseous, for it bespeaks the Subject putrified and more perishable than naturally it is. And tho' seemingly it be much improved by the Interest it has got in the Composition of Man, yet as we order the matter, we have by our Sins given it such loathsome Qualities and so affected it with that Variety and Multitude of Diseases, that it is made to degenerate below it self, and tho' *red Earth* be still an Object fit to entertain the Eye, and will admit without offence both a long and near Application in the View of it, yet an ulcerated Body or abandon'd Carcass form'd from thence will force us quickly to a convenient Distance, and make us deal with the dearest Friend we have, as *Abraham* did with his beautiful beloved *Sarah*, *bury the dead out of our sight. Gen. xxiii. 4.*

Yet be it Earth, or corrupted Earth, since 'tis become the matter of the human



man Form, it still calls for our Admiration ; and the more despiseable it is in it self, the more astonishing is the Improvement, that so vile a beginning should end so gloriously, and this *Earth* be advanced to *Man*. Look on what is called the Clay of him, his Flesh or Body : How amazed was *David* at the Sight of the Structure ; *I am fearfully and wonderfully made*, says he, or rather to represent the Emphasis of the *Hebrew* better, *mirificatus sum mirabilibus operibus tuis*, *I am a Wonder even to the wonderful Works of thy Hands, the Wonder of all the Creation*, tho' each particular instance of it is very ravishing ; answerable to what *Plato* calls *Man*, the *Wonder of Nature*, or with *Trismegistus*, the great *Wonder*.

I should light a Candle at Noon, when the Sun shines in its Meridian, and justly incur the Censure of going beyond my Last, did I offer to describe before this Auditory the several Vessels and Ingredients of the human Body. How necessary and what their Nature and Uses are, I pretend not to shew ; tho' so far I think, I may safely go, as to borrow *Galen's* Admiration ; and from the Connexion of these Parts, their Offices

fice and Expediency, first infer and then glorifie the Divine Architect, who alone is able to produce a Being, so great, so noble.

Whether therefore the Brain be a Gland, as *Hypocrates* thought, or a Marrow with *Plato*, or a nervous Substance with *Galen*? How the animal Spirits are formed? How the Eye performs its Office, and whether the Chrystalline Humour be the Seat of Vision, or only of use to refract the Rays? How the Air strikes on the Drum and moves the Organ of hearing? Whether the Tongue be a glandulous or muscular Substance, and how by numberless Fibres and Nerves it discovers the tast of things? How the Joints and Muscles are oiled for Motion? How the Blood circulates, and by what Veins, Arteries and other Channels it performs its Journey to and from the Heart? What the Passage is between the lower Parts and the Brain, or whether any at all otherwise than by the Circulation of the Blood or Communication of the Nerves, whereby not only the Brain, but the whole Body is affected in an Instant of Time? These and more such Questions are what you daily ask, resolve and reduce to Practice,  
and

and the more you know of these matters, the more with us you can but admire. Which leads me to what I chiefly aim at, an Application or two, wherein I shall bestow the remaining Time.

1<sup>st</sup>, *Lord what is Man?* What is he, so mean in his Original and so excellent now in his Make, but a convincing Evidence of his Wisdom and Power, who has made him what he is? And I much wonder that any thing of Man can so debase himself as to think he ever had any other Beginning. So necessary is the Coherence between the first and last Word here, that 'tis impossible the one should be without the other, or that Man should rise out of the Earth, if *Jehova* had not look'd down from Heaven and with his hand drawn him out of it.

*Jehova ma-adam.*

*Jehova* is the proper and essential Name of God, not communicable to the Creatures; as *Adonai*, *Elohim* and some others which set forth his Attributes, are. This word bespeaks him self-existent, and that all other Things exist by him. So that being put in the Front of this Clause it declares the Power which created Man. Man, a Clod of Earth, and had continued so for ever, if *Jehova* had

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had not quickened and made him a living Soul.

That God is the Creator of the World and all things in it, is a Truth all Nations have consented in whether barbarous or civil. And that he made Man in particular, and with more exquisite Care, they generally believed, and therefore with peculiar Emphasis called him his Father, *πάτερ ἀνθρώπων*, *hominum sator*. They could not be brought to think so dishonourably of themselves, or so meanly of God, as to allow Humanity any other beginning, than as we are the divine Workmanship, if not his Offspring in that Sense the Poets took it in, by ordinary Generation, *τῷ γαργήῳ ἐσμὲν*. To be accounted *terra filii*, otherwise than as a People not derived from other Nations, they thought it a great Absurdity to say; so that were we to lay aside Scripture Authority, the Account *Moses* gives of the Origine of Man, is so agreeable to their Sentiments in this Point, that they held and publish'd the very same Doctrine, tho' they sometimes gave it a fabulous dress to conceal the Tradition from whence they had it.

To spring out of the Earth, as Plants and Vegetables do, or to imagine some  
Seeds

Seeds there capable to be enliven'd by a lucky Conjunction, of the Heavenly Bodies, to make their Influences so powerful as to raise this noble Creature, is a surmise so ridiculous, and below the Dignity of the Species, that it might make us smile with some Indignation to hear such witty Disputants debase their Birth to advance their Parts by this Opinion. Was there never such a meeting of the Stars but one? And what Astronomer tells us of this admirable Mixture of all their Influences, to effect so great a Work? The Insects, or Vermine so produced, (the ground of this Conjecture) are yearly quicken'd in their proper Seasons; but 'tis not barely the Dust, or Mud and Sun bring this about; doubtless, Nature has repositied their Seed, Eggs, Spawn, or whatsoever Name we give it, in these Receptacles or Beds; and when the Time comes, they do, by virtue of that warm Planet, receive Life and Motion. But if Men were born after this manner, why is it that this was done but once, when what is once done, in such Cases, may be done again? And no Man ever lived to make the Report of such a Man, or such Generation of Men, so produced, so born. The Earth indeed

is

is sometimes called the Mother of us all:  
So *Brutus* understood the Oracle,

— *Et matri dedit oscula terra.*

And it is so far true, as that our Bodies came from thence. (So *Moses* says.) But for the Soul it had another Birth; and the Pagan Fable of *Prometheus's* stealing Fire from Heaven to animate his Clay, the Moral of that Story is, *That in this part we came from above;* and so the Epicure owns it,

— *Quod missum est ex Aetheris Oris.*

*Id rursus Cœli fulgentia templa receptant,*

Are the Words of *Lucretius*. — In *Solomon's* Language, *The Spirit returns to God who gave it.*

There was formerly a Sect of People who held that Satan was the Author of our Flesh; a Doctrine they the more rigorously supported, because they would infer, that therefore they might safely kill themselves, to be rid of such Flesh as was a great Incumbrance and Hindrance to Piety and good Manners. Yet, as odious as these Men took their Bodies to be, and dangerous to the Soul, 'tis plain they esteem'd



esteem'd the Frame of it too fine a Piece of Art to proceed from any other than some skilful Spirit, who must needs be the Master of much Contrivance, to enable him to do it. In reality, it not only out-goes every wild Sect in Religion, but flurs our Reason, to suppose any thing below itself could produce a Creature of such a make: Or that blind Chance should hit on a Being, which the sharpest Wit, and deepest Judgment cannot sufficiently comprehend.

It exceeds belief to think, that Chance and Epicurean Atoms could have any Interest in this Composure. Yet, suppose the lucky meeting of these little Bodies which make so great a noise, should by their Sympathies and Propensities, be, after sundry Attempts, at length hook'd and digested into this or that Form we see the Creatures in; admit again, that from their Temper, and due Consent of divers Qualities, Life and Motion might begin, (which is hard to credit.) However, the Demand is reasonable, how these Atoms themselves had Being, how they came by their Qualities and Motion to be able to bring forth such a noble Animal? If any Person has so mean an Opinion of his Body and Soul, as to think  
them

them nothing more than this, yet let him not hereupon deny God; (which is what the Hypothesis means, if these Disputants would speak it out) for how came either Earth or Atoms to have those Principles they move by? How came they to be, or be in a Capacity, without a Creator, to form us, or the other Creatures? And then for Chance,

There is indeed such a Word in use, and it was well enough in their Mouths who made their Gods regardless of things below: But with us God and Providence are so much the same, that they stand or fall alike, they can't subsist unless it be together. So that things are done by chance, only with Respect to us who cannot dive into the Reasons and Causes of such or such Events, but still they are order'd by God. He begins and manages all these uncertain Matters; and when there is some Interruption or Variation from the settled Course of Nature, and that the thing shews it self beside or beyond its usual Way, if we call this Chance, 'tis an instance of our Ignorance. 'Tis not so, because what happens is done without the Direction or Warrant of God; but we can't apprehend, we see not the Cause of it,  
and

and that's the Reason we give it this Name.

'Tis said again in a better School, that *one Man with the Sun begets another*; and so far 'tis true, that they are the ordinary means of human Generation, and the Effect is necessary where there is no Defect or Disability in the means. But can a Man be so stupid as to look no higher then these Causes? For who made the first Man and the Sun? Who gave *this* its Heat, and *that* a Faculty to produce its like? The Man and Sun together may be the Instrument to propagate this Species, but without God, there had never been *Sun* nor *Man*. And that which we look upon to be the *Necessity* of this Effect for the continuance of the human Kind, is no other than the *Decree* and *Blessing* of the Creator, and what these Words in Scripture amount to, *increase, multiply, and replenish the Earth.*

Thus apt a little *Philosophy* is to make an *Atheist*, because while we limit ourselves to *second Causes*, and observe that *such* and *such* things, *so* or *so* applied, must necessarily produce *this* or *that* Effect, we think it needless to suppose a God, seeing these things

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can and will be necessarily without that Notion. But a stricter and deeper Search into Nature will teach us better. For when we ask, *how Nature* came to be, and *whence* she had these Powers, by which the several Creatures act in what they do, the Answer must point to a *superior Cause*; the Chain is linck'd to *Jupiter's Chair*, and we conclude with God.

While *Galen* sat in the lower Forms, he was as great a *Sceptick* as many others of his Profession are, who know so much of *Man* as to forget the *Maker*. But the more Proficiency and Ripeness he attain'd to in the Study of *Human Bodies*, *Religion* in the Issue grew upon him the more, and he ended in an *Hymn* to the Praise of the Creator. The Truth is, this one Ignorance betrays the *Artist*, and he that do's not meet God in this excellent *Science*, 'tis for want of *Protagoras's* curious Eye, who could discover *Apelles's* fine Strokes in the Picture he saw, tho' others had not Skill enough to do it. *Man* is undoubtedly a very *Divine Piece*, and God intending him so, he has made him in so many Instances the *Copy* of himself, that if we once thoroughly know what *we* really are, we must at length see *him* in *ourselves*, and that mighty Power by

by which he made us, and thence be invited to *own, admire, and adore* him.

2dly, *What is Man?* The Structure of his Body consists of about *two hundred Bones* small and great, attended with *Muscles, Veins, Arteries* and *Nerves* to convey every thing necessary for Use, divided into *two Sides*, but with nice *Uniformity*, and are exactly *Pares*. The *right* and *left Side* are very like, every thing answers, *Bone to Bone, Muscle to Muscle, Vein to Vein, Artery to Artery, Nerve to Nerve*, excepting the *Bowels* and some few other Parts of *peculiar construction*. So that tho' the parts of the Body are double, they are altogether like in *Softness, Hardness, Consistence* and *Shape*.

Which Consideration I use in the same Sence as *Menenius Agrippa* formerly did to compose the Differences at *Rome*, or with *St. Paul* to provoke to Friendship and Charity, by taking the *human Body* for an Emblem of every *Society*, which depending on several *Members*, as the *Body* doth, all the Members of *such Body* should equally conspire to make the *Com-*

This Company consists of two Branches, Barbers and Surgeons: Between whom there was a warm Contest at this time about Points of Privilege.

*pound happy. The Body is not one Member, but many, saith the Apostle, and these Members have different Figures, Situations and Uses; however; as the same holy Man adds, God hath so temper'd 'em together, that there is no Schism in the Body, but all the Members have the same Care one of another. And tho', as was before observed, the Body is compounded of two Sides, whereof each Subdivision has the same Number, Power, Influence on the common Good; each its Leg, Hand, Eye, Ear, Nostril, &c. equally qualified and endow'd with Faculties proper for 'em to answer their ends, yet they never kick, strike, scratch, bite or quarrel with one another. The Objects are the same, whether by the right or left Side received; all agree, and take themselves so closely related each to other, that if one Member suffers, all the Members suffer with it, and if one is honour'd all rejoice with it.*

*As 'tis in the natural Body, so 'tis in the civil. And the reason why Men at first combined into Societies, was, that by consenting and conspiring for the general welfare, every single Man might the better thrive and enjoy his Safety. This, I say, is the end of all Society;*



*Society*; but can never be compass'd, if the *Members* contend and are mutually dissatisfied between themselves. In this case, that of *St. Paul* must be verified, *That if we bite and devour one another, let us take heed that we be not consumed one of another.* Galat. v. 15. And certainly it can be no other than a dismal Victory, when which side soever conquers, they must *both* suffer by it. This is our daily Experience, and *Man* from the very *Make* of his own Body might argue himself into better Temper.

To conclude, *Lord, what is Man?* If we look back on his *Extraction*, he gives us sufficient matter to admire the infinite Power and Wisdom of God, to raise him from these *low Beginnings* to that Pitch of Honour we find him in. If we call to mind his *Disobedience* and Ingratitude after he was advanced to this Figure in the World, we see reason to adore the Mercy and Goodness of the same God that he has now any Regard to him, to look on him with any Degree of Favour, yet if we look forward and consider farther, that God is still more gracious in sending his beloved *Son* to be made *Man*, that so he might be induced to *Pardon* and then *crown us with Glory and Worship,*

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*ship*, this calls aloud for our Admiration and Love. But if we pass by all this, take no notice of what *we*, of what *he* has done, sure I am, we deserve little the Stile in this Question; for who can pretend to say he is a *Man*, when he is a Man so void of Understanding, as to overlook *him* who made him a *Man*, and not a *Beast*, a *Tree*, a *Stone*, which the Philosopher thought a Blessing which merits all the Thanks we are able to give the Deity. Who can look upon himself, look into himself, and not see God? Who can see God in so many Divine Perfections and not magnifie and adore him?

May this Almighty Goodness make us sensible of *ourselves* and *him*, that we may be effectually moved to reverence him for such, so many *Attributes* engaged in our behalf, and withal be prevailed on to respect even ourselves for being thus *dignified* in this World, but to be exalted much higher in that to come, through *Jesus Christ*, to whom with the *Father* and *Holy Ghost* be Honour and Glory, now and evermore. *Amen.*

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## S E R M O N

Preach'd before the

*Company of Surgeons*

AUGUST 15. 1700.

ECCLES. iii. 19, 20, 21, 22.

19. *For that which befalleth the  
Sons of Men, befalleth Beasts,  
even one thing befalleth them: as  
the one dieth, so dieth the other,  
yea they have all one Breath, so  
that a Man hath no Preeminence  
above a Beast: For all is Va-  
nity.*

C 4

20. All



20. *All go unto one Place, all are of the Dust, and all turn to Dust again.*
21. *Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth downward to the Earth?*
22. *Wherefore I perceive that there is nothing better, then that a Man should rejoice in his Works: For that is his Portion: For who shall bring him to see what is after him?*

**O**NE great *End* God had in making *Man*, was, for *Man* to do *him* Honour. And certainly that *Man*, who well considers his own *Make*, how *fearful* and *wonderful* it is, will be able to draw from it sufficient Reasons to admire and adore *him* that made him.

The visible Part of this excellent Frame [*the Body*] I have already spoke to in the Presence of this Auditory, and I say no more of it, but proceed now to the other [*the Soul*] which not being so sensibly

sibly understood is more liable to cavil, and therefore to compleat the Notion of Man, it lies upon us as far as we are able to confirm the *Compositum*, the two Constituents he is compounded of, and more especially at this time obviate the Exception made again the *Soul*.

There is to be sure something in us much more admirable than what we see. *Hoc quod oculis Subiectum est, non est homo, sed hominis receptaculum.* The *Platonists* call the *Body*, sometimes *carcerem*, sometimes *indumentum*. Others thought it necessary, that this *lesser* World, (so Man is said to be) as well as the *greater*, should have an *Intelligence* to give it Motion. Such *Intelligence* is an *Angel*, as the *Platonists* stiled the *Soul* [*angelus Sepultus*,] for they have *both* the *same* Substance; and were it not for this incombrance of *Flesh*, the *Soul* would be an *Angel*: And the Reason why an *Angel* has more Knowledge than an *human* *Soul* is, because he is not clogg'd with *Matter*.

What the *Soul* is, and what the *Copula*, or Chain between *her* and the *Body*? How, or by what means she affects the *animal Spirits* to move the grosser Parts? How she *thinks* and uses those Impressions which are made on the Brain from  
what

what we *hear* and *see*? What *these Impressions* are and what Characters made in? How she outrides the Sun, travels over the Universe in a Moment of time, and brings home what is to be known in the remotest Parts? How she *remembers* things *past* and *foresees* things to *come*? Whether she be *seated* in the *Brain*, *Heart*, *Membranes*, *Nerves* or *Blood*? Whether the *common Sense*, *Phantasie* and *Memory* have their *distinct Cells*, or are indifferently *diffused* throughout the whole Brain? These and more such Questions, tho' difficult to resolve, have however this good use to evince the Being of the Soul, tho' we cannot see it. Like God himself she is proved by the *Operations* and *Effects*. The *same* way of Arguing reaches *both*. And as to deny God because we see him not but in his Works, is a slight Objection against his Existence: So to doubt whether we have *Souls* or no is accounted equally ridiculous; because 'tis evident we cannot *reason*, nor *see*, nor *be*, without her.

Yet People will oppose; and you hear how the Text do's it in the Language of an *Epicure*; a man who makes a *God of his Belly*, *glories in his Shame*, and thinks he has nothing to do here but to  
eat,



*eat, drink, sleep and die.* He makes *Pleasure* the utmost *Happiness* of the *Deity*; and supposing *him* to love it as well as *himself* doth, he allows him not the least *Trouble* or *Care* in the *Management* of the *World*, which is left to the conduct of human *Prudence*; looking upon *Business* to be one *Instance* of Being unhappy: And by the *Notion* we have of *God* under the name of *Providence* he is persuaded we debase *God*, and disturb his *Felicity* by making him concern'd in the *Affairs below*.

This is *he* who lay's down the *Premises* and says that *what befalleth the Sons of Men befalleth the Beasts, &c.* then draws the *Conclusion*, *Wherefore I perceive there is nothing better then that a Man should rejoice in his own Works* i. e. *eat, drink and enjoy the Good of all his Labour*, v. 13. A very sensual doctrine, fit for the *Brutes* whose *Happiness* it is to please themselves with what fills the *Belly* and makes 'em easie.

And why not do (says he) after *their* *Examples*? For what is the *Estate* of the *Sons of Men*, and wherein different from them? *Do they not see that they themselves are Beasts*, no better than they? For *that which befalleth the one befalleth*  
the

*the other, even one thing befalleth them.* Their Argument has these Parts. 1<sup>st</sup>. The *Ends* of both are the same; for as the *Beasts* sometime or other cease to be, so doth *Man*; and if the *one* dieth the *other* also dieth, v. 19. 2<sup>dly</sup>, As their *Death* is the same, so the *Causes of Life* are the same; They have the same *vital Powers*; They suck in the same *Air*; They *Breathe* the same way; They have the same *Sense*; They subsist or are nourished after the same manner, and in a word, They both *alike live, move and have a being.* 3<sup>dly</sup>, Their *Materials* are the same; Their *Bodies* in common proceed from the *Earth*, They come from and go to the same Place, *All are of the Dust and all turn to Dust again*, v. 20. 4<sup>thly</sup>, The *Soul*, Form or Principle which quickens the Body and gives it Life is the same in both the Species. For as to them who boast of the *Immortality* of the *one* above what the *other* has, and say, that upon Dissolution the *Soul* of *Man* goes up to *Heaven* from whence it came, but that the *Soul* of *Beasts*, as it ascends from *Matter*, so perishes again with that *Matter* from which it sprung; do not they, who thus give out, talk at random? For what Evidence have they of this Difference?

ference? What *Anatomy* is able to make the Distinction between 'em? Who ever saw the human Soul mount up towards Heaven? *Who knoweth the Spirit of Man that goeth upward, and the Spirit of a Beast that goeth downward?* v. 21. Did ever any Eye discover these Motions one way or other? No, the quickest Sight can give us no Account of 'em, we can't discern 'em, the case is the very *same* both of the *Beast* and *Man*.

And if it be so (as we can see nothing to the contrary) *why should Man have any Preeminence above the Beasts?* v. 19. Why Orders, Laws and Government more in the *one* kind than the *other*? Why some *subjected* to their Superiors Will, when all are naturally *Equals*? Why not Liberty to all alike, as with the Beasts who do as they please without Controul and are not answerable for what they do? Why not live at will, indulge ourselves, follow Nature, enjoy what we have and enjoy it in such a way, as to make us happy, happy in this World, for as to what is to come, we know nothing of it, and therefore the best way is, *to eat and drink, for to morrow we die.*

Thus



Thus they *say*, and thus they *live*. But here let us consider a little two things. First the *Conclusion*. Secondly the *Argument* used to support it, or the Ground of this *Conclusion*.

1<sup>st</sup>. For the *Conclusion*. That seeing *Man* is not unlike the *Beast* in his *Beginning*, *Existence* and *End*, therefore let him enjoy himself as the *Beasts* do, not be troubled with the Notion of *Futurity* and make himself uneasie with he knows not what, and which probably may never happen.

Now admit it true, that there were no Difference nothing for us Men in Reversion to enjoy, yet what Happiness can there be in those *Sensualities* of eating and drinking, as this Author explains himself, *ch. ii. 24*. And is what the Chaldee Paraphrase says, *ut comedat & bibat & bene habeat cor ejus*; by which is meant, not only such way of feeding as Nature calls for to supply the Spirits, (for want of which we should quickly be out of a Capacity to relish any kind of Felicity in this World,) but it recommends unnecessary and *voluptuous* eating and drinking, by doing these things to *excess* and placing our Happiness in 'em, whereas in Reality they are not Happiness, but only

only *means* to somewhat else which more deserves the Name.

'Tis confest and ought to be lamented, that we are almost brought to the Stupidity and blindness of the *Pagan-World*, which deified their *Vices* and created them *Gods* and *Goddesses* for such Practices as made *Men* scandalous here below. But the sober Part of Mankind then smil'd at these Follies, and some of 'em (which was their Atheism) thought it a sufficient Objection against the *Immortality* and *Felicity* of those *Beings* in the *other World*, that the *Excesses* they were said to be *Patrons* of, made *Men* short-lived and *miserable* in this. That indeed is the Case. For can it be any *Happiness* to be in torture under the acutest Diseases, sweating and struggling with a Complication of violent Pains, *one* whereof is enough to kill, and *all* torment us? Do we think a Man happy when broke upon the *Wheel*, or tost from *Spike* to *Spike*, or roaring in a *brazen Bull*? Yet this is not much worse, and sometimes not more fatal than a fit of the *Cholick*, *Gout*, *Rheumatism* or *Stone*: and here most part of our *Riots* End, and shall we call it *Happiness*? No, a *Stoick* may bear these Pains to shew the Vigour and Bravery of his Principle, but these

these Pains have no Charms to make 'em the Matter of his *Choice*, he may have *Patience* to endure, but will never be brought to court 'em.

The Greek Etymology is very significant, which calls the happy Man  $\epsilon\lambda\epsilon\gamma\epsilon\iota\varsigma$  [qu.  $\epsilon\lambda\epsilon\gamma\epsilon\iota\varsigma$  βίος] one who has Life *intirely*; truly Life and nothing to molest him, without Vexations of Mind, without the Pangs of Body, called in Scripture *Death* and the *Shadow of Death*. What a Claim has our *Epicure* to this Felicity? What Share in it, when his Courses not only *cut off half his days*, but make those which are his Lot, very *black* and burthensome to him? He is so far from being *olbios* in injoying Life *wholely* or throughout, that he can scarce be said to live at all. His frequent *Ailings* and *Agonies* tell him that he breaths with Difficulty, his Miseries prove that he is continually *dying*. Ailings, Agonies, Miseries never heard of, till this sort of Felicity came in Fashion. And until Men had renounced their natural Sobriety, for how many *Years*, nay for how many *Ages* did they then live, live and were *healty*? And of this *Epicurus* himself (the Man from whom these *sensualists* take their Name) was so aware, that he studied



studied and practised nothing more than *Abstemiousness* and Temperance in Meats and Drinks; being wont to say, that if he had *Hunger, Pulse* and *Water*, he'd vie Diet with Jupiter himself, and challenge the most artful Luxury to make him more happy.

So that the Doctrine is not good nor safe to indulge ourselves in this way of Life, since Experience teaches Men the ill Consequences of it, which so little conduce to make them *happy*, that on the contrary they make 'em more *miserable* than they would otherwise be.

But were it not so, 'tis obvious enough from the *Make* and *Talents* Nature has furnish'd us with, beyond what are found in the *Beasts*, that her Design was that we should make a Difference between *ourselves* and *them*: And on the Account of those mighty *Capacities* she has advanced us to, it is expected we should seek after another sort of Happiness, more correspondent to the Dignity of the *rational Soul*; wherein 'tis evident we very much excel 'em, whatever Likeness there seems to be between us in our *End* and *Beginning*. And yet truly, it is to be wish'd, that even in those Instances I have been speaking to, we should

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take

take them for our *Guides* and *Examples* in *eating* and *drinking* no more than will do us good. And then we might thereby be so far happy, as not to be loaded with that Weight of Distempers, which by their Abstinence they keep themselves from, which are the ordinary means we are devoted to, to make our Life comfortable and full of Pain. But,

2dly, As the *Conclusion* or *Doctrine* is bad to recommend the Life of *Beasts*; so the *Argument* or *Medium* to infer it, is no better. That, say they, *which befalleth the Sons of Men, befalleth the Beasts, &c.* Our Case is the same, and therefore, why not we follow Nature as well as they? This Proof is mere *Sophistry* and *Falsehood*, that namely the *same thing* befalls both. For tho' the *Body* of the one *dies*, as doth the *Body* of the other, this doth not make their Case the same, because the *Body* is not the *Man* who is defined from his *reasonable Part*, tho' they name him from the *other*; so that laying their Foundation in a *Fallacy* (from half to whole) they build a *Falsehood* and say, the *Man* perishes, when they see his *Body* die and moulder in the Grave. The *Death* of *Beasts* is a Dissolution of all the Principles of their Existence

istence and Life, which flowing from the finest Particles of Matter, the *Effects* and *Cause* cease together, and the *Blood* (the *Life Moses* calls it) once stopt in its Motion, the Virtue of it, or *Soul* of the Beast, has its full Period, and the *Beast* thereupon no longer lives. Whereas the *Dissolution* of *Man* is very different. His *Death* is little more than the *Separation* of those Principles whereof he is compounded, and only reduces 'em for a certain time, to the State they were in before their *Union*. And tho' the *Body* be *Dust*, like that of the *Beast*, and with the *Beasts Body* is turned to *Dust* again, yet the *Spirit* which forms it (not rising out of *Matter*, as do the *Souls of Beasts*) is not subjected to the same Condition in her *Exit*, but in *Solomon's Words*, while the *Dust* goes to the *Earth* as it was, the *Spirit* returns to *God* that gave it, Eccles. xii. 7.

How the *Soul* enters the *Body*, and whether created in the very Act of *Infusion*, or pre-existent before and living first an *Angels Life* is brought down into the *Body* to make a *Man*, we know not well. These are *Secrets*; yet the *Scriptures*, which calls the Creation of *Man* the *breathing into his Nostrils the Breath of Life* (and



then *Man became a living Soul*.) shews the Original of the humane Soul to be very wide from what the Brutes have : It is from some *other Place* and some *other Cause* ; it does not rise from the *Materials* of the *Body*, which it has so little Dependence on, that it never subsists more briskly or like itself, than when it is the least concern'd that way. And therefore the School of *Aristotle* made *Sleep* the proper Moments for the Prophecy of future Events, when the Soul being at Liberty and very little employ'd in the Motions of the Body, she is much fitter for these Divine Speculations, and can see the various Turns and Contrivances of Providence in a more sure because a more spiritual Way.

It will be demanded how we come to know this ? With what Opticks discover the *Difference* of Motion between the *Souls* of *Brutes* and *Men* ? Which way the Eye discerns those *Chains* that make the Soul of Beasts so inseparable to the Body, as to die alike ? but that the *Spirits of Men* mount up to Heaven, whence 'tis supposed they at first came ? In the Phrase of the Text, *Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth downward*

*to the Earth?* Quis sciat an spiritus hominum sursum ascendat? *Syr.* Who can say, there is any such thing? The *Question* means a *negative*, and argues from the Impossibility for the *Eye* to see the *one* Motion or the *other*, that there is no such *difference*.

And indeed the Proof of this *difference* is very remote from *Sense*, conversant only with Material Objects, and *Spirits* having no *Matter*, we are utterly incapable to judge of them in a *physical way*. Yet tho' *natural* Philosophy admits no other Conveyance of knowledge to the Soul but by the help of *Sense*, this must not extend to *metaphysical Truths*; because if so, we could never reach abstract Natures, or be sure of *God* or *Angels*, whom no man can see, and yet I hope not many are so hard foreheaded as to deny their Existence. Nay, to come nearer home; what shall we say of the *Air* and *Wind* not to be seen but by their *Effects*? And tho' we are convinced of the Effects, the *Sight* is not spiritual enough to discover their *Causes*.

The *Blood* of *Man* and *Beast* is much grosser then the *Spirits*, and those *Spirits* than the *Soul* of either; yet 'tis questionable whether we can discern its moti-

on effectually with the clearest Glasses. And tho' we infer it and are sure of it by the help of a *Ligature*, (which was the means and a very accidental one to find out the *Circulation of the Blood*) this may be rather called a *logical Evidence*; for we do not, or but darkly see, the *Ebbings and Flowings* of these *Seas*, the *Streams of Rivers* and glidings of the lesser *Brooks* in this *little World*, as we more fully view 'em in the *greater*; however we make no doubt of 'em, and are not afraid sometimes to draw a *Parallel* or *Comparison* between 'em. So that 'tis a satisfactory way of reasoning with unbiast disputants to argue from *Effects*, which being *sensible* 'tis a pardonable *Blunder*, should it be said, that we *sensibly* see their *Causes*.

But tho' the *Souls* of *Men* and *Beasts* are not truly and grammatically seen, nor their *last Motions* discern'd whether *upwards* or *downwards* (by which two Words this Author doubtless meant the *Immortality of the one* and *Annihilation of the other*) yet their *Operations* while in the *Body* have sufficient *Efficacy* and *Evidence* to convince us of their *Being*; because *Matter* barely in itself has no *Breath* or *Motion*, and therefore a *Statue*  
of



of Wood, Stone or other Metal, tho' never so exquisitely and artfully done, cannot commence into a real *Bird*, *Beast* or *Man*. *Deest aliquid intus*, as he once said, there must be some sprightly or vigorous Principle to actuate, move and manage the Frame, which ceasing, it relapses to the same Stupidity or senseless State it was before in.

And as to this both *Beasts* and *Men* agree. For their Bodies being in common derived from *Dust*, they return at Death to the *same Dust* again, nor are their Ashes easily *distinguishable*. Nor probably is there any great *Difference* between the *quickning Principle* which immediately causes Life, whence they are promiscuously called *living Creatures*, and which may have the *same Rise* and the *same Exit* in the one and other; yet in *Man* there is somewhat more than *Life* and *Sense* by which the *Birds*, *Beasts* and *Fishes* are defined; He has *another Principle*, I mean a *reasonable Spirit*, which makes him of near a kin to the Inhabitants of the superior World; and therefore the Philosophy of him is, that he is a *middle Creature* between *Brutes* and *Angels*, and by his Composition partakes of both their Natures, to set forth the excellent

order of the Creation and shew the Wisdom of God in the Variety and Degrees he used in forming the universal World and all things in it. In the *rational Soul* he is an *Angel*, in the *rest* a *Beast*; but in the *Union* of the *whole* he is made a *Man*, and the Notion would be lost if any Part were wanting.

That there are *two Souls* in every human Body, is not unlikely; because, 1<sup>st</sup>. there is the *same Life* in *us* as is in the *Beasts* and *creeping Things* of the Earth; on which account it is, that *Solomon* (if he speaks in his own Person and not the *Epicures*) saith, that *Man* and *Beast* have *one Breath* and *one Spirit*, meaning the *animal Spirit*, that by which we ordinarily live and *Breath*. Yet, 2<sup>dly</sup>, above and above *this Soul* common to both Species, God has added a *rational Principle* to constitute *Man*. And thereupon at the making of him we find this Emphasis, and *Man* became a *living Soul*, *spiritus loquens* and *anima rationalis*, as in the Eastern Versions more plain, *Gen. ii. 7.* And *Tremellius* has this note on the Passage. *This was* (says he,) *to shew the Difference between the Souls of Men and Beasts, those of the latter kind proceeding from the same Matter with their Bodies;*  
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*but the Souls of Men are more Spiritual and Divine, and God himself by a peculiar Sound is represented breathing these Souls into 'em.*

The Scripture is exprefs in this point, especially St. Paul, 1 *Theff.* v. 23. where having giving them at *Theffalonica* all the Directions he thought necessary to make 'em an holy People, he concludes with this Prayer, *And the very God of Peace sanctifie you wholly; and I pray God that your whole Spirit, Soul and Body be preserved blameless;* πνεῦμα, ψυχὴ, σῶμα, so the Greek: *Spiritus, Anima, Corpus;* so the Latine, and in English exactly, *Spirit, Soul and Body*, which is the ὁλόκληρον ἡμῶν, the *all* or the *whole* of *Man*. After the same Manner spake the three Children in their Hymn, *O ye Spirits and Souls of the Righteous.* Where there are *two Beings, two Names*, and both distinguished from the Body.

But the Men we are concern'd with, will not accept such Authorities as these, nor indeed, had I cited the *Apostle* on this Occasion, if *Plato* had not said something like it, in the *separate State* of *Souls* before they enter the *Body*, to which they have no Relation, as he thought, but in the nature of a *matrimonial Union*,  
which



which makes *one of two*. And therefore both *He* and other Philosophers held the *human Soul* to be *immortal*, tho' they differed in the *manner* of it; for they could not tell whether it return'd to the *Treasury* of Heaven, or subsisted *separately* in this World, or had a perpetual *Rotation* or circular Conveyance from Body to Body for ever.

But they will call these mere *Speculations*, and therefore now we choose rather to appeal to their own *Experience*, concerning those Operations and Effects they must needs discover *within* themselves, and which being so contrary sometimes one to another, it cannot be imagined but they have different *Agents* and *Causes*. 'Tis not altogether because St. Paul says, *I see another Law in my Members warring against the Law of my Mind*, Rom. vii. 23. But the thing proves itself: For how often are we hurried by an eager Passion to some Instances, which the *Mind* and better *Reason* would not have us engage in, yet we submit, as *Medea* did, and take the worst Path tho' we see a better: We resolve to pursue our Inclinations, notwithstanding the whole-some Advice of the *intellectual Soul*, which did all she could to oppose it,

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Nor can it be well otherwise, because the *animal Spirit*, resulting out of corporeal and corruptible *Matter*, she is naturally bent to favour the *sensual Parts*, whence she took her *Birth* or Beginning. The *rational Soul* on the other hand, retaining those Impressions she brought with her from above, I mean the same Characters of the Divine Will, as are engraven on the Minds of *Angels*, she with the same Care labours to refine and elevate the Body, as the *other* uses to indulge and oblige it in that low way which is more peculiar to the *Beasts*. And finding all her Endeavours unsuccessful, she grows uneasy at last to herself and us, by the Twinges and Terrors of that Faculty in her, we call *Conscience*, whereby she Reflects and Passes censure on what we do thro' the Importunity and Influence of the other Principles. This is what the ancient *Heathens* understood by *another* Name. For they called it the *good* or the *evil Genius*, the *one* hindring, the *other* provoking *Sin*. They were no other than these two inward Principles, *Animal* and *Spiritual*, as St. Paul distinguishes 'em, and as the one or other happens to prevail, the *Body* is either *Spiritual* or *Animal*, I. Cor. xv. 44. By

By what has been said, I hope there is no good pretence to suspect the Existence of this noble Principle, so *necessary* to the Notion and definition of a *Man*; much less have we any encouragement to follow their Course of Life who build on this Objection, and which, whether clear'd or no, is no mighty Temptation for any Man to think it Happiness to enjoy himself in such a Manner as is inconsistent with his Character.

However, by this Cavil we find, how industrious and witty some People are to dispute themselves out of that which is their *Privilege and Honour, the Immortality of the Soul*. A Doctrine all the World has consented to from age to age, and has been the great motive for *Pagans* and others of all Persuasions to worship the Deity, and undergo many Dangers and Hardships in the Performance of that Worship; because let their Case be what it will in this World, they were persuaded of something in *Reversion*, and so took care to provide for it.

But we cannot see the Soul. No, 'twere very strange we should. For how can the *Eye of Flesh* see a *Spirit*? Yet there are other ways of Certainty, which should we explode, many important Truths



Truths might be utterly lost, Things as really true, as that 'tis true we live.

Indeed the present Behaviour of some Men makes 'em *hope* for such an end the *Beasts* have, to die and nothing more. *This Hope* repeated commences *Habit*, and by the just Judgment of God, grows into a *Persuasion* that so it is, as they would have it: And because they are resolved to *live* as they do, God is resolved they shall *believe* no better, such is the Method of the Divine Will, to bring Delusion on those who are willing to be deluded and delude themselves; as it is said of K. *Pharaoh*, that when *he* had harden'd his Heart, *God* harden'd it too, and by that means ripen'd and prepared him for Destruction.

But were there no immortal Soul, how ridiculous is the Conclusion, to spend our time in those *Excesses* which make us *more mortal* than we should otherwise be? Why should we turn Advocates for all those *Vices* which hurry us to the Grave *before the time*, and make us, while we do live here, to live in Misery?

I need not be particular before this *Auditory* in all the ill Consequences of a vicious Life. This we find, that neither  
*Famine*

*Famine* nor *Sword*, nor *Plague* can reach their number who have perished on *this Score*. And yet the account had swelled much bigger, had there not been, and were there not still a noble *Art* to obviate these Dangers; and like the good *Samaritane*, first ease, then heal the *Wounds* and *Sores* which not only the *Enemy's Malice*, but our own *Madness* brings upon us. An *Art* which understands well the Griefs and Complaints of Nature, and either composes or give her Inlargement as the Case is. And truly, the *Immortal Part* (which I have been discoursing on) is not a little beholding to *your Skill*, seeing her *admirable* Motions are too often impeded by the Incapacity of the material *Organs*, which those who know the reason of, and are able to relieve, do restore us to the Power of acting more reasonably *here*, which to Men of some Thought is furnishing us with an Argument to prove us immortal *elsewhere*.

And doing this sometimes for us, 'twere a Defect of Charity, and a very ungrateful Return to so much Study and Pains to suppose these Abilities barren only to your own Good, and while you heal *our Sores* leave *yourselves* incurable. No certainly, as the Works of Nature  
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in general demonstrate the *Creator*, and the *visible things of God* make known his eternal Power, so *Man* in particular (the Subject of your Art,) most clearly shews who it is that made him. To me, every *Dissection* of the human Body is little less than the *Analysis* of this Argument. And if the Poet thought every *Leaf* and every *Fibre* of it, to have *Tongue* enough to *speak their Matter*, surely the *Muscles, Arteries, Veins, Nerves* and *Bones* of *Man*, his *Parts* and the *Uses* of 'em, can do no less than prove the Almighty Artist who contrived *them* all and gave *him* Being.

Yes they do; the *Epicure* allows it so, but yet denies the *Soul*. And can he *think* and *argue* and still reject it? But farther, let me ask him. Whence are those *secret Whispers* we sometimes hear, like a Voice behind us (as the Prophet calls it) saying, *this is the Way, walk in it*? Whence those unaccountable Stops in the Moments of Danger? Whence the *sudden* and intruding Thought of some Person or some Event approaching which we had no reason to expect, and which could not proceed from the Power of any Characters lodged in the common Sense, or any Idea the Brain could form from those



those Images the Eye or Ears let in ? And this without Coherence, without the *Chain*, which links together the ordinary Motions of the Mind, and continues 'em in a due Series and Correspondence between themselves ? What is it now and then makes void the strongest Resolution, to prosecute some sensual and immoral Act ; and notwithstanding all the Charms of *Interest*, *Pleasure* and *Success*, some mighty Check from *whence*, from whom, we know not, dashes all in peices and hinders us, tho' we are very able, and very safe in doing it ? Or if done, what *Tremblings*, what *Convulsions*, what *Terrors* [do we] feel within, tho' done in secret, in close Darkeness, in the securest Retirement, wherein there is no Eye, besides our own, to bear it witness ? But the *greater* we find the *Concealment*, the *Horror* is the *greater* ; and the *less* we are exposed to the likelihood of being betray'd, the *more* we dread our Punishment. But what *Evidence*, what *Tribunal*, what *Punishment* need we fear, did we die like *Beasts*, only go to the Grave and move no farther ? Were this all, we might doubtless be very wicked, and enjoy our Wickedness. No, this is not all. This is *one End*, but not the only

ly one. There is a *latter End* as the Scripture calls it, we die, but *after Death the Judgment*. This is what we expect, what we foresee, and the Prospect is very terrible. This is it the Soul discovers at a distance; *the Soul*, which sees with other Eyes than those of Flesh, or what the *Epicure* uses, and being sensible of what she is, and that she is immortal in *one State* or *other* [in Heaven or Hell] she fears the consequence of an unlawful Action, and in some measure anticipates her Lot, if tempted to do it, by *tormenting herself before the time*.

If these Effects of a *rational Spirit* are able to convince us of its being, and its being more durable than the *Epicure* thinks it, let us be persuaded to take Time and Care to consult *her* in all the Actions of our Life, such especially as we shall be sure to answer for. *Her* Advice cannot be but good, as being *herself* so much concern'd in what we do. The greatest Benefit or Damage is *her own*, and for that Reason it is we may safely trust *her*. 'Tis for want of Application to *her*, that we so rashly do many Things and then repent when done. Whereas we should not do the *one*, nor need the *other* if we attended *her* Motions : And

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the only Way the *Atheist* has to excuse himself in his ill conduct is, to deny his *Soul*, which is an indirect Confession, that if he thought he had indeed so good a Counsellor within himself, as is pretended, he would immediately mend his Manners, and become a better Man.

We therefore, who, partly from the admirable Frame of our *Body*, and partly from the more excellent Operations of the *Soul*, are made sensible of what we are, and what like to be hereafter, should consider well what we are about, sit down and reason, before we do it; because should we do amiss, we are more inexcusable than the *Epicure* is, whose *Principle* misleads him. Let both these Motives engage us to honour ourselves, and then very sure I am, we cannot but respect and adore the *Maker*. As it is found below us to *die* as *Beasts*, let it be below us to *live* as *they* do: What, live a *sensual* Life, when we are *reasonable* Beings? 'Tis too gross a Contradiction. How can *Men* be *Beasts*? This Faculty was not given us to add more *Art* to our Follies. We have it to enable us to discern what our Vices are, what their Tendencies, how they end. Nauseous  
and



and fatal to the *Soul* they are, and no Friends to the *Body*. Therefore,

I conclude with the Apostle's Exhortation, which made *St. Augustine* in love with our Religion, *Rom. xiii. 13, 14.* *Let us walk* *εὐχρηστῶς* *decently, as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness. But let us put on the Lord Jesus Christ and make no Provision for the Flesh, to fulfil the Lusts thereof: The rather, because, the Wages of these Things are Death, but the Gift of God is eternal Life through Jesus Christ our Lord, To whom, &c.*

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A  
S E R M O N

Preach'd at

*St. Lawrence Jury,*

MAY 26. 1706.

For Beautifying, &c. the said CHURCH.

EXOD. xxxv. 35.

*Them hath he filled with Wisdom of Heart, to work all manner of Work, of the Ingraver and of the cunning Workman and of the Embroiderer, in blue and in purple, in scarlet and in fine Linnen, and of the Weaver, even of them that do any Work, and of those that devise cunning Work.*

**W**E have been *lately* remembring what the Blessed Spirit did for the Church of God in show'ring down his Gifts and Graces to comfort her

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her in her Lord's Absence and *guide her in all Truth.*

*These* divine Gifts extend perhaps farther than we at first and ordinarily conceive. For tho' we are apt to confine 'em (as indeed they chiefly ought to be) to our *spiritual Good*; yet that they have their share in the *Affairs of Life*, and that our several *Callings* with respect to this World, have the *Holy Ghost* to patronize 'em, is what the one and thirtieth Verse and my Text asserts, *He hath filled them with the Spirit of God in Wisdom, and in Understanding, and in Knowledge to work all manner of Work.*

The *Relatives* are named in the Context. The [*He*] is *Jehovah* the Lord, who fills Men with *Wisdom of Heart*: The [*Them*] are *Bezaleel* of the Illustrious Tribe of *Juda*, and *Aholiab*, (by Contraction *Eliab*,) of the ignoble Tribe of *Dan*, who were at this time inspired to do the Works, here and before enumerated; to engrave, to embroider, to weave and the like, for the Service of the *Tabernacle*.

And hence, among many other Instances of this kind, it is observed that God makes *no Distinction* between the Families of Men, but indifferently com-



municates his Graces to People of all Conditions wherever he finds meek and humble Spirits. A Consideration many Ways useful; and in particular, as on the *one* hand it may give a Check to the *Vanity* of some *few*, who overvalue themselves for being *high-born*: so on the *other* 'tis a very fair Incouragement to *many more*, to use an honest *Industry* for raising themselves, when they are so well insured of the Divine Blessing which frequently puts *them* on the level with the *others* even in this Life, and may in the End perhaps farther prefer 'em.

But that which the Words more immediately and naturally offer, is, that whatever our Opinion be concerning the *Arts* and *Ways*, Men take up, under the Name of *Citizens* and Instruments of Providence, for the Subsistence and Comfort of natural Life; we must be inform'd, that all these Acquirements descend originally from the *Father of Lights*, from *whom every good and perfect Gift cometh*, and *who fills us with his Spirit in Wisdom, and Understanding, and in Knowledge, and in all manner of Workmanship*. Which I the rather take Notice of, because it has been a *Reflection* as old as *Cicero*, that there is nothing in the Shop, but

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Disingenuity and ill Manners. *Neque enim quicquam ingenuum habere potest Officina*, are his Words; and he is pleased to call 'em *sordidas artes*, base and mean Callings, especially such as employ the Hands. A proud Conceit that has possess'd the Heads of Many Nations, not only *Infidel*, but *others* nearer home, who make it a *Forfeiture* of the Quality they are born to, if at any time they stoop even to *Merchandise* itself, without whose *Riches* themselves can have no more than the bare Name and *Shadow* of *Greatness*.

But the *Blessed Spirit* looks on these People with another Eye. And with that *Orator's* Leave, who was one of the ablest Tongues that ever spake, I do not see, but that even *his* Eloquence may be express'd, not with the *Mouth* alone, but also with the *Fingers*. And considering the Means of Persuasion to be many and various, why may not those *fine strokes* of *Art*, which the Eye conveys to the *Brain*, have the same Effect as what the *Ear* receives to impress the *Mind* and engage the *Affections*?

I confess *bearing* to be the ordinary Sense of *learning* (so *Aristotle* calls it) yet we are not to forget quite the short and

filent Way among the old *Egyptians* by *Hieroglyphicks* or Figures handfomely and significantly made to exprefs their Doctrines by. Their deep Learning was the Envy of all the World; and their Wisdom couch'd under thofe little myfterious Images, is hitherto admirable and will be fo to the future Generations.

And to fay no more: To difparage the Abilities and Induftry of thefe Men, is to leffen, if not Void, the Proof of the *Deity*, who, before Scripture, was made known to the *Pagans* by this *Mechanical* Argument; and even in the holy Book itfelf, 'tis fet down the Reason why we fhould own, adore and love him, becaufe, he *made the World and all Things in it.*

This is what the *learned Heathen* meant, when he facrificed an *hundred Oxen* in Gratitude to the Gods for finding out a *Mathematick* Secret. A Charge he was at, becaufe perfuaded that the *Discovery* came from *Heaven*. And what did the reft of the *Pagans* infinuate by their numberlefs *Gods* and *Goddesses*, to whom they affign'd every *Art* and *Trade* (not only the *liberal Sciences* which they derived from *Apollo* and the *Mufes*, but thofe which



which went by another Name, and for *which* they had their *Ceres*, *Vulcan* and many more as far as thirty thousand, what, I say, did they mean by all these *Fables*) but to acknowledge God the *Cause* of all these Improvements they made, in what they severally profest, and to let every Body see, that they attributed nothing to their own Powers, But considered all these things as the Vouchsafements of Heaven, and so lift up their Faces thither and gave God the Glory.

That which we call *Invention*, seems nothing else but a very Intent or earnest *Reflection of the Mind*, the bringing out a *thought* and putting it in such a *Dress* as People had never seen it in before. And this is a reason why some will have Knowledge to be little else then the *Remembrance* of things already in being. As indeed he that retires within himself to examine seriously the Impressions made on the *Soul*, and searches his *Memory* with more than ordinary Pains and Care, he often brings from thence (as out of a *Ware-House* or Treasury) many Conveniencies for his *own* and the *Publick* Service, in a great Measure, if not altogether unknown before. And if *all* Men  
are

are not able to do this with that success some *particular Artists* have, it is imputed to those dark Clouds and Incumbrances the Body casts in the Way, to retard or void utterly the Operations of the Mind, unless there come a supernatural Supply to remove the Impediments and leave the Soul to its native Vigor and Capacity.

This *Notion* makes good the present Supposal, that God is the prime Cause of all these Productions; and since it is he who made the *Mind*, he must be the Author of every good *Motion* belonging to it. And tho' in the general he leaves this to the ordinary Way of Operation, and to the Industry and Study of a Man to turn over, to shift and marshal his Thoughts in this or that manner, till he has hit on the Thing he proposes and seeks, yet sometimes he takes the shorter way by sending down the *Holy Spirit* to enlighten and guide us in the Work we are upon; and which in diverse Examples is so *surprizingly* done, that if we had the least Degree of Humility and Gratitude, we could not but be sensible of the Helps we have, and be thereupon invited to lodge the Praise of the *Invention*, where we ought always to place it.

So

So that the Consequence then would be, that the *more skilful* the Artist grows, he would withal grow *more religious*, by considering the excellent Frame of the Mind in itself, as God made it, or the Assistance farther given him, to find out that *Idea*, which otherwise had been very hard, if not impossible to be had.

If it be said, that 'twas indeed a *Gift* of the *Divine Spirit* to qualifie *Bezaleel* and *Aboliab* in that Manner the *Text* represents it, because being just come from *Egypt* (where the common Trade was that of *making Bricks* for K. *Pharaoh's* Use) the present Work could not be otherwise carried on, but that we must not expect the same Infusion to edge Invention or enable us to do what those *two Artists* did on this Occasion: 'Tis confess'd we have no Reason to hope for the *miraculous Part* of what now fell out, and was absolutely necessary as their Case was, yet this disproves not what I am now speaking to, that God is the *Author* of all these *Arts*; for tho' they who were so ignorant before in Affairs of this Kind, were on a sudden advanced to such Perfection of Skill, as to make that Work so exact and fine to the Astonish-



stonishment of those who saw it, this denies not what is more gradually done in other Examples, where there is not this *double Portion* of the Spirit, but who have done very excellent things, tho' not altogether with that Readiness and Dispatch, as *these* two did : The Difference lies only in point of *time*. What by other Artists is more *leisurely* acquired, was here learnt and understood in an *Instant* ; but *both Ways* it proceeds from God ; as the *Course of Nature* is still *his Work*, tho' he sometimes quickens it by immediate *Miracle*.

It may be perhaps objected, that these *Callings* can have no Interest in the *Spirit of God*, because many of 'em serve for little else, than to heighten *Pride*, express *Vanity*, and administer to us such things as Nature and Necessity can dispense with, and Life be continued whether we have 'em or no.

Yet we read here that *Bezaleel* and *Aholiab* were Divinely qualified to devise *curious Works* in Gold, Silver and fine Linnen. And if God is pleased to vouchsafe these *Inventions*, it cannot be suspected that there is more Fault in the *private* than in the *publick* Use of 'em ; or that they should in themselves be *offensive*

*five* to Religion, when they were meant to *promote* it.

However we must allow, that there is *no Good* in the World, but what is sometimes abused; the most necessary Comforts of God's *left Hand*, *Meat*, *Drink*, and *Apparel* (without which we cannot live, to be sure not live long) how often do even *these* means of Life occasion *Surfeiting*, *Drunkening* and *Pride*? Yet this Misapplication or *Abuse* of 'em is no sufficient Argument to lay 'em aside, and our *Vices* are no Reasons to explode 'em. The Blessings of his *right Hand* are in the same Danger. : His *holy Word* is *wrested* and made to a great many the *Savour of Death* : His *Sacrament*, that *Bread of Life*, becomes fatal to an *unworthy Communicant* : His *Grace* is turn'd into *Wantonness*, and Religion made the Pretence for the greatest Villanies.

But to clear *these Enjoyments* of that ill Character, let us cast an Eye on the Context. *They came both Men and Women, as many as were willing-hearted and brought Bracelets and Earrings and Rings and Tablets, all Jewels of Gold, and every Man that offered, offered an Offering unto the Lord of Gold, blue, purple, fine Linnen. Every one did offer an Offering*

*Offering of Silver and Brass, and the Rulers brought Onyx Stones with other Stones to be set; for the Ephod; and for the Breast-plate, with Spice, Oil and the like, v. 21, &c.* These are the Ingredients of *worldly Grandeur*, wherewith our *Shops and Warehouses* abound; for splendid Furniture and rich Dresses, I mean, *Gold, Silver, precious Stones, Embroideries, fine Linnen.* All this, it seems, the People brought with 'em from *Egypt*, they *had, used and wore* 'em without Offence to Conscience: And were the less to be blamed, because they were disposed to part with no mean Share of them to *beautifie* the Tabernacle, that so God might have his *Tribute*, and *his House* made *fine* as well as their *own* at Home; and the Passage is recorded to *their* Commendation and *our* Instruction.

Indeed to *set* our *Hearts* on these things; to forget our Divine Benefactor; to prefer them before him who is the great Creator of 'em, *this* is what we too often do; and it is dangerous, it is very sinful. Otherwise God pronounces 'em all *good*, very *good*. And as they are innocent in *themselves*, they continue so to *us* in the Use of 'em, provided we consider 'em to be the *Gifts* of God, and with that Thought *have and enjoy* 'em. What



What has been said ; as it in some Measure vindicates *those Ways* of Life, which the *Envy* of some, the *Pride* of others, and the *Laziness* of the rest speak so meanly of : So it puts us in mind how we are to acquit ourselves in our respective Stations. And since the Spirit of God has honour'd them so far as to take on himself the Cause and *Patronage* of what we are doing ; our Conscience may be assured that so indeed it is. And all then we have to do is, to bestow some Care, that our *Conduct* be suitable to this *Principle*, and that no Miscarriage be justly charged upon us, inconsistent with that *Wisdom*, *Understanding* and *Knowledge* in these Matters, which proceed from God, whose Holiness will not bear with any indirect Dealing, nor bless us any farther, than as we demean ourselves the Instruments of his Providence.

There is no *Art* so base, but *God* may be found in it ; I mean *base*, as *Opinion* thinks it, otherwise it has its room among other profitable *Inventions*, which have made the Authors esteemed in the World. And the sacred Writings themselves are full of Examples of Men whose *Callings* were very low in human Eye, but were made up with the *Integrity* of the Professors.

Professors. And as God was magnified in the Simplicity and Honesty of what they did, so he honour'd and blest them accordingly, and they are now had in everlasting Remembrance.

If any Employment be *base*, 'tis not in *itself*, but *we* make it so. We disparage it by those *little Arts* we use, which can become no Man that supposes God to *see* and *hear* and *take Knowledge* of what is done. How this is, every Person's Conscience can best inform him. *That* is certainly the readiest *Casuiſt* and *Monitor* in all such *Cases*, and not to attend to it, makes every *Calling* not only *despisable* but *criminous*. If Men believe their *Callings* to be from God, and have that Name because Providence *calls* us to 'em, thereby to provide for ourselves and do good in our Generation: He that has *this Idea* of what he is engaged in, will surely manage himself and concerns, as the ordinary means the wise Governor of the World has put in his Hands for his present Subsistence, and will bleſs 'em all the while he continues 'em under the Notion of *his means*. But if Men for want of Thought or out of an eager Desire of being rich *too soon*, transgress the Rules severally set 'em, and

and *adjourn* their Integrity, as *Felix* did, till their *End* is gain'd : As this will justify the Censures of the World on such People in these Cases, so it may provoke the Blessed Spirit to withdraw ; and then the consequence will be, that perhaps these greedy Souls may get the Riches, but lose the *Blessing* which is the Life and Comfort of all such Purchases.

I only hint this to my Auditory ; and I hope the holy Spirit will so far interpose as to assist effectually in the Application.

And, as one good *Omen* of being thus impress'd, (give me leave to mention it) tis desired and expected our Principle would show itself *at this time*, in taking care of that *Place*, wherein we meet God to address him with our Prayers. He that is really perswaded of a *Providence*, and thinks that God must bless him in what he do's, and give him the encrease and success in what he labours for ; the Master of such a thought supposes nothing too good for his Divine Benefactor, but rejoices at the Opportunity to show his Cheerfulness in returning *Part* back for his Honour, who has bestow'd *so much* upon him to make him happy here. And if he takes Pain for the *Improvement*



of his *own House*, not only to get *rich Furniture*, but so to digest it as to make it both *useful* and *beautiful* in the *Eye* of the *Beholder*, he will be apt to judge it very reasonable, that he who is a *God of Order* should have the same *Care* taken of his *Temple* to make it somewhat like himself full of *Majesty* and somewhat worthy his *Presence* whom we here ador'd.

I am not ignorant how urgent the *Plea* is for *Gravity* in these *Places*; and I hope 'tis not because we grudge *God* any thing that we use such *Language*. *Superstition* is indeed a very great *Fault*; and we should be suspected to worship *Wood* and *Stone*, if our *Religion* went no farther than the *Magnificence* of a *Structure*, or the *Costliness* of those *Ornaments* we furnish it with. Our *Devotion* is not to gratifie the *Senses* in the *View* of such *Objects*: 'Tis the *Concern* of the *Heart*, makes the *Votary* accepted; and without this *inward Adoration* of the *Deity*, we cannot be said to worship him at all, but play the *Hypocrite* to deceive the *World*: Yet since it pleases *God* to dwell sometimes with us in *Houses made with Hands*, and that they are called his *Houses*, when dedicated to him, our Re-  
spect

spect is to be seen in the *support* of such Buildings, our Zeal is measured by these overt Acts of Piety, and we shall be said to have a Veneration for God when we treat what we call *his* (be it what it will) with so much Esteem.

When we read in the *old* Testament of the *Riches* of the *Jewish* Temple; and in the *New*, the much greater glories of the *Jerusalem* above, whose *Walls* and *Buildings* are in a figurative way represented by *Gold*, *Pearls* and *precious Stones*; we cannot reconcile what we there read to the Indifferency and Neglect of *Holy* Places *now*, so unbecoming the Greatness of God, so little answerable to what the *Jews* had in *Canaan*, or what the *Saints* and *Angels* have in *Heaven*.

I do confess, as was said, that God is to be served with the *Beauty of Holiness*; that a pure Soul is much more valuable in his Sight than the Ostentation and Lustre of all the most radiant Materials in the World, tho' never so curiously wrought: However there is a Necessity, that in the way of *Tribute* to God, we should give back *some Proportion* of what he has blest us with, for the setting out *his House*; and in those very Instances, whereon we place a mighty

Regard for the beautifying our *own*.

“ For there are few Men so abstracted-

“ ly intellectual, but that

Letter from *Cambrige*, “ their Devotion had need  
June 12. 1662.

“ be advanced, with some-

“ thing that may strike on their out-

“ ward senses and engage their Affecti-

“ ons. And therefore while we do

“ live in this Region of Mortality, we

“ must make use of such external Helps,

“ and recommend Religion to the Peo-

“ ple by such Ornaments as will consist

“ with Piety and Prudence.

This was it, *Bezaleel* and *Aboliab* were so gifted for, not only to *build* but to *adorn* the *Sanctuary*. And it was not for nothing what is historically related in the Verses I just now read, concerning the Readiness *both Sexes* exprest in bringing their *Gold, Silver, Pearls, Stones* and all Sorts of *Jewels* for the Honour of God and *Adornment* of the Tabernacle. They are remembred for *Examples*. And as God in *them* has shown how well he took it, to contribute cheerfully in so good a Work; so he declares by the Commands he gives *Moses* on this Occasion, that it was his Will, to have his *Dwellings on Earth* somewhat correspondent to the Glories of his *Heavenly Palace*; which  
consists



consists of unspeakable Beauty. And 'tis not fit any Man should so much contradict the Profession he makes of Religion, as to declaim against an holy Design, wherein God's exprefs Pleasure and the Reason of the thing itself must prove him to be mistaken.

But I am in a great measure prevented in this Subject; and, I say it without flattery, your own *Principles* have put you on, what otherwise I should more pressingly recommend to you; and where the *Principle* is engaged few *Words* are best.

Yet it may not be impertinent, nor give offence to transcribe part of what we may more fully read in 1. *Chron.* xxix. Where *David* delivers himself in this manner upon a motion made to erect the Temple. *The Work is great, for the Palace is not for Man but the Lord God.* Now as to my self, says he, *because I have set my Affection to the House of my God, I have prepared with all my might, Gold for things of Gold, and Silver for things of Silver, and for all manner of Work to be made by the Hands of the Artificer.* Then turning to the People he asks, *and who is willing to consecrate his Service this Day unto the Lord?* Or rather as in the

Original, be that is willing to follow my  
Example, \* let him fill his  
Hand with Gifts for the  
House of the Lord. Here-  
upon, the chief of the Fa-  
thers and Princes and Cap-

\* Et quisquis sponte offert  
impleat manum suam—*καὶ τις*  
*ὁ προθυμῶν πληρῶσαι*  
*τὰς χεῖρας αὐτοῦ* Sept.

tains and Rulers offered willingly. Then  
the People also rejoyced, for they offered  
willingly, because with perfect Heart they  
offered unto the Lord. This done, they  
fell to their Devotion and said, Blessed  
be thou, O Lord God of Israel, our Father  
for ever and ever. Thine, O Lord, is the  
Greatness and the Glory and the Victory  
and the Majesty. For all that is in Hea-  
ven and in the Earth is thine, thine is the  
Kingdom, O Lord, and thou art exalted  
as Head of all. Both Riches and Ho-  
nour come of thee, and thou reignest over  
all: And in thine Hand is Power and  
Might, and in thine Hand it is to make  
great and to give Strength unto all. Now  
therefore, O God, we thank thee and  
praise thy glorious Name. For what are  
we that we should be able to offer so wil-  
lingly after this sort? For all things come  
of thee and of thine own we give thee.  
O Lord our God, all this Store cometh  
of thy Hand and is all thine own. But  
we know also, that thou triest the Heart,  
and

and where thou seest with what Cheerfulness and Willingness we offer thus unto thee. O Lord God of Abraham, Isaac and Jacob our Fathers, keep this for ever in the Thoughts of thy People, and prepare their Hearts unto thee. i. e. as in the Hebrew more strictly, confirm and establish them in these good Resolutions, and as they have entred on a good Work, they may go on with it and persevere unto the End.

Thus runs that Passage of Scripture, wherein not only the *Piety* is remarkable, but the *Reasonings* in it are so convincing, that I could not forbear, on this Opportunity, the taking notice of it. I have been short in what is there recorded, but for your farther Satisfaction, I recommend to you the whole Chapter, beseeching God to direct and sanctifie what you are going to do, for your own Reputation and his Glory,

To whom, Father, Son and Holy Ghost, &c.



A  
S E R M O N

Preach'd at

*St. Lawrence Jewry,*

DEC. 22. 1706.

At the opening the said CHURCH.

PSAL. xxix. 2. *N. Translation.*

Give unto the Lord the Glo-  
ry due unto his Name,  
*Worship the Lord with the  
Beauty of Holiness.*

THE Title tells us that this is a  
*Psalms of David*, and if the seven-  
ty Interpreters guess right, it was  
sung ἱερός σπινός, which some render *[in*  
consum-

*consummatione Tabernaculi*] upon finishing or beautifying the Tabernacle. At which time it seems, the Weather was tempestuous, which he elegantly and after the lofty way of the eastern People, calls here, in several Verses, *the Voice of the Lord*: An Hebraism to signifie a mighty Noise, whether by *Wind* or *Thunder*. Or if not so then, it was to provide for the Church, that there might not be wanting a *set Form* of Prayer on *these* or the like Occasions. And withal to shew what we are to do to get Protection and Safety in the times of Danger, *viz.* To worship God, who, by such Means would frighten us to Repentance.

This *Worship* is what at present I design to speak to, in that manner, and with that Difference the Terms of the Text explain it by. And it is these two Ways.

The *first* concerns the *Place* we worship in, ἐν αὐτῇ αἴσιᾳ in his Palace, in his mansion House, in his *Holy Habitation*: This is the proper *Place of Worship*, and here we are to do it.

The *second* respects *ourselves*: That this Worship be suited to the Majesty of the Object, and that we address God *decently*. The *Greek Word* is a Metaphor borrowed

borrowed from the *Dog* which creeps on the Ground to gain his Master's Favour: So *modest*, so humble is our Behaviour to be at such a time and in such a Place wherein we are worshipping God; yet so as to make it the Testimony of an hearty Affection, and the external Sign of inward *Holiness*, which shining out with so much Lustre and Beauty, others seeing it may be invited to serve God as well as we. *Worship the Lord with the Beauty of Holiness.*

1st. For the *Place*, the Tabernacle, a Building made for the Tribes of *Israel* to resort to, that God might be honoured by their Attendance at it, as if in a peculiar manner he there resided. Not that *the most High dwelleth in Temples made with Hands*, as saith the Prophet; *Heaven is my Throne; and Earth is my Footstool*, what House will you Build me, saith the Lord, or what is the Place of my rest, hath not my Hands made all these things? Yet Solomon built him an House; and it was a Work not only well accepted, but required by God, who, tho' indeed every where, is more graciously in those Places where we meet in his Name, to worship and adore him.

The



The Idols of the Heathens were material and sensible Objects; the Temples built for them inclosed and determined them; and their Powers went no farther than to those who addrest and had the *Symbols* in possession: But the Tabernacle of the living God bore no such Interpretation; yet such Houses being erected for us to assemble in and supplicate God, they bear *his Name*; and once consecrated or *set apart* for his Service, he honours 'em with particular Privileges and Marks of his Divine Favour. And tho' in Strictness he sits on his throne *above*, all the while we are praying to him; yet forasmuch as we come *hither* with design to glorifie him in what we can, he may be understood to come *nearer us* at such times; because it is our Desire and Meaning in this holy manner to approach *nearer him*. God hears us every where, in every House: *Every House* is his during our Prayers to him; but the *Church* is more especially so, and is called with an Emphasis *the House of Prayer*, because nothing is there done, but what concerns Religion; or if we do, 'tis accounted a Prophanation, and the Punishment is proportioned to the *Place*, as being in Construction the more immediate *Presence* of the Deity.

And

And as *these Buildings* bear the Name of the *Houses of God*, they ought surely to be distinguished by their *Grandeur* and *Magnificence*, becoming the Notion of him by whose Name they go. Accordingly what is here englished *the Beauty of Holiness*, is, in a Metaphrase render'd by several Translators, [*in Sanctuario magnifico*] *The glorious Sanctuary*, as it is cautiously put in the Margent of our Bibles,

It was a beautiful Structure, richly adorn'd with all Materials apt to raise the admiration of Spectators, and which could not but stir up the Affections of those who saw nothing there, besides what show'd the Reverence and Value there was had for him whom they worshipt in that Place. Yet very short it was of the *Temple* afterwards. Not that *David* refused the Trouble and Charge to erect such a noble Fabrick to his Honour, for whose Service he had so plentifully provided in those many *sacred Hymns* composed by him, (and which we use) but he was forbid to do it, because he had been *a Man of Blood*. However he took great Care to amass vast Treasures of all kinds for that use, which he left his Son *Solomon*, to enter on that glorious Work, which

which when finished became the Wonder of many Ages. An astonishing Structure without all doubt it was. For if the second Temple took up forty six Years in building, and was so fine a Peice of Work, that the *Roman General* was very desirous for the Work's sake to preserve and keep it standing : What must that be which *Solomon* rais'd and beautified, and in comparison of which it was very ordinary and mean. And therefore *the Priests and Levites and chief of the Fathers who were ancient Men and had seen the first House, when the Foundation of this House was laid before their Eyes, they wept with a loud Voice ; wept to see the Difference, and how short this was like to be of what the other was, so rich, so large, so stately.*

This was the Zeal of those times, and in this way they exprest it. A Work so welcome to God, whose Temples they were, that sometimes he was pleased to inspire the Workmen and make 'em more excellent in their several Arts, that there might be no Defect or Blemish in what they did, to make 'em the noblest Palaces then in being, and the livelier Types of his residence in Heaven ; which if represented built with *Gold* and such *precious Stones*

as

as



as signifie their Greatness who are Masters of these things, it is not because it is *really* so above; but the Description insinuates to us, that we are not to grudge God or *his House* any thing that claims our Esteem *here*, but be willing to impart what we have to his Glory, answerable to what we read concerning his Court in Heaven.

As to the *Jews*, all this was positive and by expresse order from God who prescribed both the *Building* and the *Furniture*. And if we have no such special Command *now*, it is for the Honour of our Principle to do that out of *Choice*, which, if done by way of Obedience, would be very good, but freely done is much better and more acceptable to God. To honour God with our *Substance* is what in the gross the Scripture demands; and tho' the particulars be left to us, we are not to forget, that there would be very little Honour done him, if we consulted meer necessity, and went no farther than what will barely serve the turn. We do not imploy our Substance with this Caution and Measure when we expect the *Prince*, or some of lesser Quality at our *own Houses*. No Cost or Pains spared in that Case to bespeak the Magnificence of the Reception

Reception we give 'em : And as *we* mean, *they* take it, as the Evidence of our Respect and to let 'em see how ready and willing we are to do 'em the Honour we acknowledge to be their due. Otherwise, and in any other Sense, the Expence were superfluous and do's them no good, unless it be in the Satisfaction they take to see that we do our best to please 'em.

The most we can do to the House of God, tends very little to his Benefit, yet it do's oblige him when he finds us so cheerful in parting with some Share of what himself blesses us with, to adorn the Church, which is his Room of State on Earth, and wherein he receives the Addresses of his People. And when we endeavour that such a place be so prepared and fitted according to this notion we have of it, to be sure he looks on us with a gracious Eye, and is so much the better pleased when he sees we spare nothing at *his House*, of what we esteem rich and valuable in *our own*.

Where they had no other Mistress than *Nature* to teach 'em, we read how the *pagan World* used their Gods and Goddesses. What Treasuries were their Temples? And tho' contented with Huts and Cottages

Cottages to lay themselves, their Wives and Children in, yet they thought it reasonable their *Deities* should fare better, and very glorious were the Buildings they lodged their *Idols* in.

What our Fellow-Christians do in *other* Countries, and what our Ancestors have done in *this*, we must be great Strangers to, if we do not know, and very blind if we do not see it; and we consider very little what we see, if we do not in this particular admire their Zeal. And truly to do ourselves justice who belong to *this City*, tho' it might make a good Man blush to behold, almost all over the Kingdom, the poor Estate of *Holy Places*, accompanied almost with an equal Irreverence in their *Way of Worship*; (that the whole may appear agreeable, and as we say, all of a Piece) yet *here* with us a better Spirit is gone abroad, to put us on an holy Emulation to outvie one another in what so well becomes the Professors of Religion. And this at a time when the Burthen otherwise is very great, and *our* Circumstances not altogether unlike *theirs* when this Psalm was sung. But we piously, wisely and gratefully think that all our Riches and Prosperity is owing to the Providence of God; and therefore the



the more our *Streights* are, the more we desire to oblige him who is able to enlarge us, increase the Loaves and send us better Days. And we have I hope, the same Faith with the *Widow at Sarepta*; who tho' she had little left in time of Famine, gives largely of that little to the *Man of God*: And thence forward she had the happy Experience of what she did, for the *Oil and Meal* grew upon her Hands, and she had no reason to complain of any Want. Let us be persuaded that we engage God by what we have done, and then there will be no occasion to repent and undo a Work, so well finished, by any Murmur, Cavil or other sign of Uneasiness; having always in our Memories, who it was that said, *to what purpose is this Waste?* why not the Money kept or otherwise disposed? 'Twas he said it who *betray'd* his Master, *John xii. 5.*

*David* had other thoughts when he told *Nathan* the Prophet, how unseemly it was that he should dwell in an *House of Cedar* and the *Ark of God* be within *Curtains*, i. e. that he for himself had a noble Palace, so fine, so great; and the Lord of Heaven and Earth be pen'd up in a Cell, as it were, so streight, so

G

without

without Magnificence, 2. Sam. vii. 2.

And this is what the Prophet *Haggai* upbraids the *Jews* with, that they themselves could dwell in *Cieled Houses*, and the *House of God* lie wast, c. i. 4. And on this neglect he charges those disappointments they met with as Judgements from God, *When they look'd for much and had little, and that little they brought home, he blowed upon it: And why thus saith the Lord, but because of my House which is wast, and ye run every Man to his own House; therefore the Heavens over you is staid from dew, and the Earth is staid from the Fruit.* But we have considered our Ways better (as he there exhorts them to do) and taken more care of this Sacred Building upon *that Reason*, (as we charitably believe) which *Solomon* mentions to *K. Hiram*, *because our God is great*, or in his Father's Words before, *because it is a Palace, not for Man, but for the Lord God*, 1 Chro. xxix. i.

'Tis true, this is sometimes *overdone*; and the *Objects* are made so many and so digested as to serve rather for the *Entertainment* of the Eye, than to raise *Devotion*. This is not *Magnificence* but *Vanity*; and if *Superstition* insues to draw the Mind aside and tempt us to any degree

gree of what signifies Piety in the Contemplation or Worship of any Object placed here, besides what the Heart conceives, in the Adoration of the invisible and infinite Deity (whom we suppose present at such times as we address him in *these Houses*) this would be a dangerous Overt Act of Religion, and we affront God to order our Worship so, or do any other thing which bespeaks us forgetful of what we come hither for.

But this is not our case; We steer in the midst between *Superstition* and *Prophaness*: And tho' it be our Desire, that such Places, wherein we assemble, be *gravely fine*, and in those Instances only and no other than what is necessary for our Worship, this reaches no farther than *St. Paul's Decency*. What we do is the Effect of that Veneration we owe God, 'tis a *Glory due to his Name*: And as here is nothing so abject and *low* to provoke the Beholder to the Censure of serving God *cheaply*, so there is no strange Object to divert the Eye or Heart from our *main Business*; nothing so ceremoniously or superfluously pompous to give him reason to think that our design is to please our *Senses*, and that we come hither with no other meaning than to *gaze*



and *admire*. No we remember it to be the *House of God*; a God not taken with *Toyes*. Yet because there must be such Houses and some *Furniture* for his Honour and our Conveniency, we make it our Study, that the *Fabricks* themselves and what are needful on these accounts, shall have the Face of *Majesty*, and be an Evidence that we seriously *Reverence* the Object we pray to; tho' there be nothing *light*, carnal and chargeable on the *Fancy* in what we do.

This then we have done, and this Care we have taken; and *Blessed be the Lord God, the God of our Fathers, who hath put such a thing in our Hearts to beautifie the House of the Lord*, as he speaks, *Ezrah vii. 27.*

Yet we are not to rest *here*, but advance on to the *other* Interpretation of the Words, which concerns *ourselves*; that our Behaviour and *Mind* be suitable to the *Place*; and as we make the *Sanctuary* glorious in one respect; and as to what it is in *itself*, so there is to be in *us* the *Beauty of Holiness*: or (as in the *Psalter Translation*) we are to *worship the Lord with holy Worship*, and so make the spiritual part of the Church, like the King's Daughter, *all glorious within*.

These

These two Words [*holy Worship*] do set before us, how we are to acquit ourselves in the House of God; *outwardly*, with that Humility and Care as become People who approach the Majesty of the great God; *inwardly*, with that Innocency and Sincerity of Thought as become those who believe, and say that the God, they worship, is the *Searcher of Hearts*, who sees how matters stand there, and requires us to be *holy as he is holy, and pure as he is pure*. And as our Carriage, be it what it will, tho' never so specious and grave, signifies little, unless it proceeds from a good Disposition of Mind, and that what we do, we do by the Influence of a *Principle*: So let the *Mind* be never so right, and the Impressions of Religion on the Heart never so deep, it is no more than the *Candle under a Bushel*; and by it we do ourselves as little good, as it do's God Honour, if we shew it not by some *External Acts* and such *Fruits*, as others may be able to judge what the *Tree* is, and seeing 'em, be, thereupon invited to imitate us in what we do. We must *worship*, and *worship with the Beauty of Holiness*.

1<sup>st</sup>, As to the *Worship*: It is to be done with some *external Signs*, expres-

sing and setting forth the awful Regard we have for God when we magnifie and adore him.

Whatever *Root* we take the Word from, and whatever *Language* it speaks to us in, it offers two things, *Humility* and *Affection*; that there be a submissive or modest Mien in what we do, and that we do it with that Warmth, we usually call *Zeal*, to avoid the Disreputation of being thought cool and indifferent, but to be so intent as to seem to put a *Value* on it, and to *value* ourselves in being so employ'd.

The Word is *προσκυνῆσαι*, which tho' a *Translation* here, is made an *Original* every where in the new Translation, to signifie *Worship*. And,

If derived from [*κύνειν*] it means to *kneel*; nay yet lower, to *prostrate* on the Pavement, be as close to the Ground, as the *Spaniel* is seen to be, when he cringes to his Master. The Insinuation and Sense of the Gesture is, to shew how base we take ourselves to be; it acknowledges our Beginning, it says we are *Dust*, and that to *Dust* we shall return; it owns the distance between God and us, it conforms to the Examples and Language of the



the best Men in Scripture, who never could be easie in their Devotion but while they thought and called themselves *Dust* and *Clay*, and therefore debased themselves to the *Earth*, that there might be no Sign of Pride in the  *Creature*, while he is in the *Creator's* Presence, who gave him Life and Being.

If taken from [κύω] it means, that God and his *Worship* are *dear* to us, and in the Exercise of this *Worship* it is our Desire to be *dear* to him again, which we testifie by a *Kiss* received and given, (the English of that Word.) And whether made on the Hand, or Garment, as we take it for a Favour to be admitted so near, as to salute with this *Familiarity* the Object we esteem, so, to return the Honour, we do it with such a *Gesture* as sets forth the Dignity of what we are doing, and convinces the World how much we reverence him before whom the Action is done.

And in the general, this *outward Worship* is exprest by an *humble Behaviour* suited to the *Place*, and a more than ordinary *Attention* to what we are upon; which we severally testifie by the *Gestures* we use in their proper turns, but are very circumspect that nothing escapes us,

which may offend God, or be a stumbling Block to our Neighbour; neither say, nor do, what is unfit for the Presence of God, whom we profess to be before, and serving at such times.

The Ceremony, used of old, mentions only the *Feet*, in pursuance of the Caution God was pleased to give *Moses* and *Josuah*, *Draw not nigh hither, loose the shoes from off thy Feet, for the Place whereon thou standest is holy Ground*, *Exod. iii. 5.* This was much heeded by the *Jews*, who accounted it unlawful for any Man to come into the mountain of God's House with his shoes on, or in his Working-garment, or with Dust on his Feet. A Custom not unknown to the *Gentiles*, as appears by that Precept of *Pythagoras*, That they were to sacrifice with their Shoes off. Which is a Ceremony the *Mahometans* observe when they go into their *Moschs*; for they leave their Shoes at the Door, and either enter barefoot, or with their Slippers very clean and without the least Dust on 'em. Some *Eastern Countries* where Christianity flourishes, take the same Method when they go to their Temples, and adjudge it criminal to touch the Pavement with their Shoes. This is what the Blessed Spirit required,

*Eccles.*

*Eccles. v. 1. Keep thy Foot when thou goest into the House of God, or have a Care thy Feet be as they should be when thou comest thither : Which tho' respecting one Part only of the Body, yet the whole is understood by it; and the Meaning is, that we consider seriously how we carry ourselves in the Divine Presence : Be as watchful then over what we do, as we usually are, when we go to Persons above us, who we are loath should find fault with us for being Slovens or behaving ourselves amiss. For as all the Actions of Life are very often represented by walking, (to which those Phrases refer in Matters of Religion, walk honestly, walk circumspectly, walk humbly, and the like) so the Language names no more than the Feet, the Instruments of Motion, tho' the Hands, Eyes, Ears and Head are all concern'd, and in their respective Offices ought to share in the Service and some way or other do homage to God and honour him, especially in his own House.*

It is reported of the *Abyssene Christians*, that they suffer not a *Dog* to come into the Church; which care they use, not barely to prevent the *Noise* and *Disturbance* sometimes by that means made,



but because 'tis not fit so *unclean* a Creature should be ever seen in a *consecrated Place*. They themselves go not thither otherwise than with their *Feet bare*; neither is it lawful for 'em to *laugh*, or *walk up and down*, or *speak of worldly matters*, or *hawk*, or *hem*, as things too rude, too irreverent in their own Nature at the House of Worship, and very Inconvenient for their fellow Votaries. And this is it, that Gregory of Nazienzum, in a funeral Oration, so much extols his Mother for, that it was observed *she never turn'd her back on the Altar, nor spit on the Floor, nor utter'd a Word, while in the Church, but what related to the great work she came thither for*. I wish it could be said that we had the same Veneration and the same presence of Mind at *such times* and in *such Places*, to remember what we are, and what our Business is here. In his Temple, says the Psalmist, *do's every Man speak of his Honour*, v. 9. of this Psalm. He takes it for granted that so it is, and that proves it ought to be so; namely that we discourse together of the Praises of God, and withal let no ill Behaviour contradict what we are saying, to make it only a *Lip-Worship* without any *Thought* of what we say. And this would certainly

tainly be so, if we were inwardly prepared and the Heart sanctified for what we are about. Then it would be *real* worship when we are *holy* in the doing of it, which is,

2<sup>dly</sup>, The other thing proposed to make us such Worshippers of God as shall be accepted, that namely we be indeed *inwardly holy*, the Consequence whereof will unavoidably be, that we should thereupon shew ourselves *outwardly humble*, and so visibly pious in what we do, that others seeing it may be shamed out of that prophane or slovenly Way they have taken up, and be brought to glorifie God as decently and carefully as we.

The Word [*Holiness*] signifies a *Sequestration* from all earthly and common things, when *Places*, *Days* or *Actions* are consecrated and *set apart* for Divine Uses. So *this Day* is called an *Holy-Day*, because allotted to the Service of God. *This Place* is an *holy Place* because we do him Service in it.

Our Behaviour is *holy*, when we so acquit ourselves as becomes the *Day* and the *Place*. But that it may be thorowly so, the *Thoughts* are to be holy to produce such Behaviour, and suffer nothing to interpose to make it other than an *holy*  
ly

*ly Worship.* We come hither with that Meaning; we prepare for it, as we would, if to appear before an *earthly Prince*; our *Habit* is *neat* and the *Heart clean*, and we make the *one* the Signification of the *other*. We admit no Business to interrupt us; we adjourn all such matters to their proper Seasons and Places; we have no carnal Designs, nor By-Ends in the Service; 'tis not to *amuse* Men but to *please* God; it is not to gain a crafty Character among our Neighbours, but to work out our own Salvation. And in a Word, it is to do the Work of the *Day* and of the *Place*. This is our *Mind*, and thus we *do*; this is *Holiness*, and *such Holiness becometh thine House*, O Lord, *for ever*, as he speaks, Ps. xciii. 5.

We beseech you then to let the Sacrifice be *complete*; that as you have imparted of your *Substance* to the Honour of this Place, so you would give your *Hearts* to the Glory of his Service whom we adore in it. You have indeed made it a *glorious Sanctuary* as in the one Translation of the Text, let us answer the End which it is so made for, *To worship God in the Beauty of Holiness*, as in the other. It is not the *Cost*, it is not the *Artist* can do this Work, it is we *ourselves*



*Selves* must make it *glorious* by worshipping in it, as becomes God, as becomes his Servants. Let this *Worship* be so far *holy*, as that we be serious and attentive in the Service; and let it be so beautiful as to shine in the Eyes of other People, that the Charms from thence may appear greater in the Sight both of God and Man, than what the *Walls* or *Ustensils* produce, or can be expected from *Wood* or *Stone*.

To conclude the whole, *this* is to worship God in his *glorious Sanctuary*; *this* is to *worship him in the Beauty of Holiness*. And may we all so *worship* God and at all times so *live* before him, as to shew ourselves to be an *holy People*, the *redeemed of the Lord*, Amen

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A  
S E R M O N

Preach'd to the

Company of Painters, 1699.

On St. Luke's Day their Patron Saint.

2 COR. viii. 18.

*And we have sent with him the  
Brother, whose praise is in  
the Gospel throughout all  
the Churches.*

**I**T is certain from the Text that the  
Person here mention'd was one of  
St. Paul's Familiars, because he calls  
him *Brother*, and as in some Versions with  
more

more Emphasis *our Brother* and *that our Brother*, whose Praise is in the Gospel. Yet 'tis a doubt among Interpreters who he was; for some think him to be *Barnabas*, others *Apollos*, a third *Silas*, because these three were more especially *St Paul's Companions*, and one or other of 'em mostly with him.

But it can't be well supposed that it was meant of *Barnabas*, because his Commission was equal to this Apostle's, and therefore the first Words of the Verse which say, *he sent this Brother* with *Titus*, will not allow *St. Paul* to forget himself so far as to send *Barnabas* one of the same Figure and Authority with himself. It had not been good Manners, nor indeed was it in his Power to send his *Equal*: So that the Phrase signifies some Body else, whom he had Power to send, tho' (*honoris gratia*) and in an humble Way usual with Prelates, he calls him *Brother*, because he was in *holy Orders*, and a Labourer in the Gospel of Christ.

Nor can we fix the Stile on *Apollos* or *Silas*, tho' *St. Paul's* Inferiors, (upon which Account he might make bold with 'em) because they are not prais'd in the Gospel more than others, tho they have their  
due



due Commendations, especially in the Acts of the Apostles, where *Apollos* is called *an eloquent Man and mighty in the Scriptures*, and *Silas*, *a chief Man among the Brethren*, Acts xviii. 24. xv. 22.

Some *other* Person then must be understood in this Place, who was very near and dear to *St. Paul*, and who better answers the Periphrasis of the Text, *that Brother whose praise is in the Gospel throughout the Churches*.

And who more likely than *St. Luke*, your *Patron Saint*, whose Festival you keep with so much Solemnity. For he was not only *St. Paul's* Pupil, but so constant an Attendant on him in the Service of the Ministry, that of his own Knowledge he was able to write the *Itinerary* of that Apostle, with the other Matters, which make up that little Volume called, *the Acts of the Apostles*. He penn'd also that *Gospel* which goes under his Name, (the compleatest of the four) and insisted most on that Subject which represents *Jesus a Saviour*. And tho' he had other Helps to compile it, being willing to learn from such *who from the Beginning had been Eye-Witnesses and Ministers of the Word* (as himself speaks, Acts i. 2.) yet the *Body* or main of the Work

Work he had from St. Paul's Mouth (as St. Mark had from St. Peter's) and therefore that Apostle calls it sometimes *his own Gospel*, Rom. ii. 16. challenging to himself on that Score a kind of Propriety in it.

Now *this* Gospel being taken in those early Days for an excellent Work, and received with great Veneration among the Churches of God; it may be reasonably believed that the *Author* for the *Work's sake*, could not but be recommended by good People, and so the Expression [*whose Praise is in the Gospel*] may be easily render'd thus [*whose Praise is in his Gospel*] the Applause which attended the Gospel reaching him in course who compos'd and writ it.

Most of the *Fathers* take it for granted; particularly *Ignatius*, who was contemporary with the Apostles (and is thought to have seen *Jesus* in the Flesh) taking notice of St. *Luke*, adds the Words of the Text [*whose Praise is in the Gospel*] being the Character, I suppose, he was distinguished by in those times for his Gospel sake, which was of great use in all the Christian Churches: And therefore the Ethiopick Translation says, *That our Brother whom the Churches of Christians honour on the Ac-*

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count

count of his Doctrine, meaning the Divine Lessons carefully recorded by him up and down his Gospel.

Which being so, the best way to celebrate the Festival and remember St. Luke, is, to consider the Character St. Paul gives of him in two of his Epistles, the first Part of it in *Colossians* iv. 14. [*Luke the Beloved Physician*] the other here [*whose Praise is in the Gospel throughout all the Churches.*] And when I have done this in pursuance of what these Places require, I shall proceed farther to that part of his Character, which may be thought more proper for the Occasion; tho' I hope what is otherwise said, may not be improper, seeing the Words I read you lay the stress there, and whereby you will have the whole of what is reported of him, to invite you by so many Reasons to respect him the more.

To begin with the first, *Luke the beloved Physician*,——

The Fable that shuts Heaven against Physicians, shews what Opinion the Populace generally have of such Men, who are so intent on *second Causes*, as to neglect the *Supreme*, the notion whereof being wanting there must be a very shallow Impression of Piety and Religion.

‡

Indeed



Indeed where Men take up with that *Study* and go imperfectly thro' it, they are in the same Form with those *half-Philosophers*, who know enough of Nature to tempt 'em to *Atheism*, but advance not their Speculations to the *first Cause*, nor examine how all these wonders had being, which would bring 'em back to a *sound and religious Mind*, says my Lord Bacon.

But a *good Physician*, like a *solid Philosopher*, must by necessary Consequence be a *good Man*; the highest Pitch of Knowledge ordinarily conversant about the *Secrets of Nature*, directing to him who made Nature herself, and settled those motions we daily see, and which persuade shallow Capacities to take 'em for things of Course and unavoidable Destiny.

To examine the various *Wheels* within the little World of *Man*; The *Circulation* of the Blood; The *Mixture* of the *Qualities*; The *Situation* and *Use* of the *Parts* he is compounded of, and the like *Enquiries*, must surely have the same Effect on him, who studies human Bodies, as it had on K. *David*, who cried out in a Fit of Admiration *how fearfully and wonderfully am I made!* Or if the Example of a *Physician* will please us better,

force him to conclude (as *Galen* did) that such an exquisite Frame, as the Body, could not but have an Almighty Understanding to contrive and make it what we see it is.

It seems our holy *Physician* had made this use of his *Study*; and his Contemplations of Nature (*within* and *without* himself) had raised his Speculations to the *Deity*; and he dealt with the Creatures (as all of us ought to do) make 'em a kind of *Stair-case* to Heaven, and by a Chain of *Causes* get to *Jupiter's Throne*. In a Word he used this *Study* as subservient to a better End than to cure the *Body*; and arriving once to the perfect Knowledge of God and a future State, he made his *Physick* give way to *another Profession* much more valuable, because beneficial to the *Soul*. And altho' *St. Paul* still calls him the *beloved Physician* (as if so at this Time) yet we are to take it in the same Manner, as we do *Matthew the Publicane*, after he was made an *Apostle*, not as he *then* was, but what he *had been*; as also to distinguish him from other Men, who might probably be of the same Name. *The beloved Physician.*

To be a *Physician* is to *study Nature* ; to dive into her *Secrets* ; to examine her *Strength* and apply it ; to know the *Qualities* of *Herbs* and *Plants* whether *hot* or *cold* and of what degree in either ; 'tis to discern how far the *Water* is tintured with *this* or *that Mineral* ; what the *Influences* of the *heavenly Bodies* are, when they affect *ours*, and how to *time* the *Medicines* we prepare, that a *critical Minute* may improve them ; 'tis to understand what the *Symptoms* of *Diseases* are, and what the *Diseases* themselves ; which proceeding from the several *Extremities* of *hot* and *cold*, *wet* and *dry*, it requires a long *Experience* and quick *Sense* to be able to discover them. And seeing the *Humours* are the *morbifick Matter* ; and as they prevail cause *this* or *that Sicknefs*, 'tis a piece of *Skill* to distinguish the *Ascendant*, and by prescribing proper *Antidotes*, force it back within its own *Bounds* to restore our *Health*, which consists chiefly in the *Equality* of the *Humours* well tempered and mixt together.

Because therefore the *Stars* above ; the *Waters*, *Minerals* and other *Creatures* below, are the *Works* of *God*, and that every *Leaf*, as the *Poet* says, *whispers*



a Deity, he that knows most of these Things may be reasonably presumed to know more of God than others can, whose Ignorance or short Insight into these and the like Instances deprive 'em of so many Arguments to convince them of a *Being* nobler than themselves. And where *Religion* is not the Consequence of this Knowledge, it is to be doubted, (whatever Shew or Noise is made) whether such *Professor* knows any thing material in that Science he pretends to, For how is it possible, that a Man led so many Ways to the Presence of God by the Nature of his Study, should not only make the Discovery of such a Power, but have withal some considerable Impressions of Awe and Reverence to an Object so worthy his Attention. And when such a notion has once got the Possession of the Brain, it cannot continue long Idle there, but it must make that Man as *good* as he is *knowing*. And if there be a great Number of People in the World, whose *Creed* and *Practice* shame each the other, this is owing to a Defect in their *Belief*, and they, to be sure, question the Reality and Truth of those things they seem to allow and sometimes contend for. But then this  
Peice

Peice of *Atheism* the *Physician* cannot fall into, because it is his daily Business to be conversant with the *Wonders* of Nature. Every thing he sees, reads and has occasion to use, is a kind of Miracle to confirm him in those Lessons of Religion, which for want of the same Evidence he has, are doubted, if not denied, by other People. This, I say, infers, that to be a *good*, (I mean, a *skilful Physician*) is to be likewise a *good Man*, or else his *Morals* contradict his *Profession*, which naturally directs him, as *Astronomy* did those *wise Men* in the Gospel, who had never been so surprized at the sight of an unusual Star, if they had not been acquainted with the other Stars, and understood their Motions well.

'Tis true in contradiction to their own Studies, many *Physicians* have more of bare *Nature*, which is the *Object* of their Study; than of *holy Religion* the proper *Effect* of it; and in this Case, I say, that notwithstanding the Boast and Buffle such Men make, they do not in Reality know the Secrets of Nature, which would unavoidably (if known) bring them to *God*. Or admitting the Truth of what they pretend to, and that they are skilful in their Way, yet their Knowledge and

Skill are not to be depended upon by *those*, who *believe* a God and believe no *Medicine* of Efficacy without *him* : These cannot reasonably expect any good from *them*, who overlook the *Creator* of all the means they use, and *live* and *act* as if they needed no supernatural *Helps* to direct and bless their Applications.

And sincerely speaking, he who in his Words and Behaviour shews little or no Regard for his *own Soul*, gives us small Encouragement to trust *our Bodies* with him, seeing we have Cause to fear he wants that (which is our only Security in this Case) I mean *Conscience* and the due Sense of what he is to answer for in *another* World, if thro' Neglect or Ignorance any Person's Life is made a Sacrifice to his Ambition or Covetousness in *this*.

It is an Objection against some of the *Ministry*, and often it is demanded, how *Sermons* or *Sacraments* can do good when they come from the Mouth or Hand of *ill Livers* ? This Exception has some Weight, as far as they themselves are concern'd who give Occasion for the World to speak so ill of 'em, and the scandal to be sure aggravates *their* Condition. Yet the Case is not parallel : Because tho'



a *Minister* be very blameable in what he do's or says in ordinary Conversation, his *Office* is of God, and while he discharges himself well in the Instances of his *Function*, the Benefits of the *Word* and *Sacraments* are the same to those Christians who dutifully comply with 'em as the Ordinances and Appointments of God; which is asserted in another Maxim currant among us, that a *good Magistrate* may be made of an *ill Man*. And herein the *Physick* of the *Soul* has the Advantage of *that* of the *Body*; because the *Divine Ordinance* is a sure Warrant, that what the People do according to its Directions shall have the Blessing promised and intail'd on their Obedience to it; and let the *Minister* be what he will, their own *Faith* is effectual enough to save 'em. But the common *Physician* has not this Plea, he has no such certain *Rule* for his prescriptions as they of the *Ministry* have; A *Rule* known to the People *themselves*, tho' *that* of *Physick* is not, and 'tis Industriously concealed from their Knowledge. And therefore being thus left to the *Arbitrary* Management of such a *Professor*, we ought to be well insured, that he is a *Man of Religion* and stands in fear of the *Divine Laws*, since  
human

*human Laws* feldom reach or have any influence on him.

We read it the Practice of the *ancient times* for Physicians not to administer in their Way, till the *Priest* was sent for to settle the *Conscience* of the Patient and make his Peace with God. They did not expect the least Good from that Medicine, which wanted the Divine Favour. Both *Patient* and *Physician* were better Christians in those Days, when they distrusted the Benefit of what they did without his concurrence, whom the Scripture stiles the *great Physician*. But now that course is inverted, and when the *Physician* has done all he can to keep the sick Man or Woman in *this World*, then the *Minister* is sent for to *pray* 'em into the *next*.

Yet the Advice of *Siracides* is not amiss, to honour a *Physician* with the Honour due to him, for the uses we may have of him; but then we are to remember, as he also says, that, of the most High cometh Healing, and that the Lord hath created Medicines out of the Earth and given Men Skill, to this end, that he might be honoured in his marvellous Works, Eccclus. xxxviii. 1, &c. Under these Conditions *Physick* is both an honourable

nourable and useful employment, when he who practises it, do's at the same time serve himself and the Patient together, and be with St. Luke a good Physician and an holy Man. Which leads me to the *Adjunct* and Emphasis of his Calling, he was ἰατρός ὁ ἀγαπῶν, the beloved Physician, he so acquitted himself in his Faculty, as to be beloved for his Industry, Integrity and Kindness in the Use and Administration of what he knew and profess. The beloved Physician.

The Greek for beloved signifies [one to be confided in] an hearty Man, which is a Character takes with every Body, even those who are never so light or uncertain in themselves and lay little Stress on what they say or do.

It is not said by whom he was beloved, who they were who had this Affection and Value for him. And therefore to consider the Word in that Latitude which concerns St. Luke, as a Physician, we imagine it may mean:

1<sup>st</sup>. That he was beloved by all who had the Knowledge of him; which was the reason, that tho' he labour'd with St. Paul above thirty Years in the Work of the Gospel, yet [nullus eum voluit occidere]



*cidere*] no infidel had the Heart to lay Hands on him, but died a bed in a good old Age. 'Tis not unlikely what is reported of him, that of the *Poor* he took no Fee; tho' without the Disreputation of a greedy Temper, he expected the *better sort* should have regard to the Pains and Time he spent in their Service. However whether *rich* or *poor*, he was ready to help 'em, diligent in his attendance, tender in the Cure, thoughtful about the *Means*; and because he bore a kind of share in the Miseries of his Patients, he used all imaginable Care and Haste to give *them* and *himself* Ease. And indeed what Jewel more precious in this World than the Injoyment of our Health, and what dearer than Life? *Skin for Skin* and all that a Man has, will he part with to preserve it. So that he who is able by the Power and Skill he pretends to, to be serviceable to us this Way, if he be not sincere and quick in what he is about, the Miscarriage will lie at his door; and whatever thought he has of his own Indifferency or Neglect of the Cure, at the Tribunal of Conscience 'tis little less than Murder.

But St. *Luke*; as *Physick* was his *Profession*, it was his *Business* too. He attended

tended on it, as such, did what he could and discharged himself carefully and fairly in it. And tho' some might die under his Hands, (as under the Hands of others) yet by his frequent *Visits* and *Concern*, he testified to the World that the Fault was not his. So that *this* Sense of his Diligence and the Pains he took on these Occasions were probably a reason why he was so much *beloved* and esteem'd by those about him. They made him suitable Returns for this excellent Temper, and rewarded Love with Love.

2dly. As this Way of Behaviour obliged *every Body* indifferently, who had or might have the Benefit of what he profest, so those Impressions he appear'd to have in Matters of Religion recommended him to *good Men* more especially; and the *pious Habits* observed in him in the Conduct of himself made him dear to them who admired his *Goodness* as much as his *Skill*.

A good Physician has the same Notion of *himself*, as he has of his *Medicines*; that namely he is but the Instrument or Means God uses for the *sick Man's Recovery*; and that Providence must bless him in what he do's, or he applies in  
vain

vain. So that where *People* are *religious*, they will have recourse to a *religious Man*: They consider the *Principle*, as well as his *Abilities* otherwise, and are persuaded that God will favour the *one* on the *other's* Score, because both conspire to the same End; they serve to his *Glo-ry* and *Honour*. But,

3dly, He was *beloved of God*; which shews itself in this respect, that because he had made the right use of the *Crea- tures* to lead him to the *Creator*, God therefore was pleased not only to confirm him in the Truth of that Point concerning his *Existence* or *Being*, but moreover advanced his *Knowledge*, by the Discoveries of his *Will*, and so inspired him to write the *Gospel*; It being the Divine Method to improve them who use those Talents well he has intrusted them with, and shewn a Conscience in that Way of Life to which he has been pleas'd to call 'em.

This is the *first* part of *St. Luke's* Character; but the *greater* is still behind; and tho' he was *beloved* as a *Physician*, yet he was *praised* only as a *Divine*. For the particular he was chiefly admired for was on the account of his *Gospel*, *The Brother, whose Praise is in the Gospel, throughout all the Churches.* But



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## to the Company of Painters. III

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But this is a Subject I must be wary in ; for tho' St. Paul took Liberty to *magnifie his Office* ; and that St. Luke was a Person whose *Praise* was spoken aloud every where, because he pen'd the *Gospel*, yet it may be accounted *Pride* in others to talk after that rate. And till People be convinced that they have indeed *Souls*, Souls more valuable than the *Body*, and believe that the *Life* of the *next World* is much nobler than *this*, we must forbear to extol this Faculty, but let St. Luke's *Physick* take Place of his *Divinity*. We let go this Part of St. Luke's Character, lest we should be thought to commend ourselves, in speaking well of him, in that glorious Promotion he had of turning from the *Physician* to the *Preacher*.

I have only two Words to add in the general, that we ought to endeavour as much as may be, to be *beloved* in our several Stations, and (which I take to be the meaning of the Original) acquit ourselves with *Integrity* and Uprightness, be sincere and hearty in what we profess, steady and to be depended on in what we speak or act, that in so doing we may get the *Love* of *every Body*, more especially *that* of *good Men*, but chiefly  
the

the *Love of God*, to attain thereby the Praise and Promises of the *Gospel*.

Thus far I have gone in the *Character* of *St. Luke*, as it is recorded in the *holy Scripture*. But we must not make a full Stop here. The *Occasion* of our present meeting calls for somewhat *more*. And therefore to speak more *pertinently* (as some may think it) at this time, we must over and above the *Stile* of *Evangelist* and *Physician*, take notice of what *Tradition* says, that he was also a *Painter*, *Medicus simul & Pictor egregius*, as the Language is in some Authors, to make him your *Saint* in a more peculiar manner than hitherto taken in.

So then *Baronius*, *A lapide*, and many other Moderns call him.

*Baron. ad Ann. 61. A lapide in Cronotaxi. Nicephorus, lib. 2. c. 43.*

But long before, *Simeon Metaphrastes* who lived 800 Years ago, and *Nicephorus* Patriarch of *Constantinople* an 100 Years his Senior give the same Account of him, and may be the more credited, because being of the *Greek Communion*, they had no reason to contribute to a Fable for the support of the *Roman Cause*, about Devotion to *Pictures*, some of which they would recommend the more by making *St. Luke's Pencil* concern'd

concern'd in 'em. These  
say, that *he drew the Faces  
of Christ and his Mother,  
as also of the Apostles St. Pe-  
ter and St. Paul and repre-*

*Christi & sanctissimæ ma-  
tris, nec non Petri & Pauli  
imaginibus ab eodem coloribus  
effigiatis, &c.*

*sented them in Colours.* And tho' proba-  
bly they may not be the very same, which  
in these latter Ages pass under those  
Names, yet that's no Objection or Argu-  
ment to prove that none such were ever  
drawn by *him*.

'Tis true, we have only *Tradition* for  
this; but that's sufficient for a thing of this  
Nature. What other Evidence can we rea-  
sonably desire at this distance? 'Tis a *Tra-  
dition* we can trace for almost 1000 Years,  
and even *then* it was, as *now*, a *Tradition*  
from the times before 'em. And if we cavil  
at this means of conveying matters of *An-  
tiquity* to those of future Ages, I doubt  
we shall be hard put to it, to vindicate  
the Legitimacy of many important *Truths*,  
which have no small Influence on our  
*Creed and Practice*.

We read in History of the *Gospel* of  
*Matthias*, the *Gospel* of *Thomas*, the *Gos-  
pel* of *Barnabas*, and the *Gospel* of the  
*Twelve*. We have some under the Names  
of *Apelles*, *Basilides*, and one according  
to the *Egyptians*. Now then, how came



we to prefer the *Gospel of St. Luke*, who was certainly *no Apostle*, before the *Gospels of others*, who certainly *were*? If we say that the *Gospel of St. Luke* is really true and writ by *Inspiration*, but that the *rest* are mere *Forgeries* and not pen'd by those whom they are father'd on, the Demand is ready, how we know this, what proof is there of it unless what we have by *Tradition*? Nay, how do we otherwise prove this to be *St. Luke's Gospel*? And yet farther, which way else are we assured that this *Brother* [*whose Praise is in the Gospel*] is the same with *Luke* [*the beloved Physician*] or learn that the *Physician* and *Evangelist* were not two *Persons*, seeing there were several *others* of the same Name? The *holy Book* itself do's not clear these Questions; 'tis *Tradition* gives the Account; and therefore the *same Tradition* that sets all this before us, do's also say that this *St. Luke* was a *Painter*.

If it be suggested, that the Character is *Metaphorical*; and that he is said to *paint Christ* on no other account than because he more *clearly* and *lively* represented him, than the *other Evangelists* do, this I think is a poor Shift to evade an old Tradition, which expressly calls him  
*Painter,*

*Painter*, and may be of ill Influence on many other Points we have by the same *Tradition*. The Writers before mentioned say, that he drew *St. Paul's Picture*, as well as that of *Christ* and the *Virgin*; but there is not one Word of *St. Paul* throughout his *Gospel*: And tho' he is very full of him in his other Book, entitled *the Acts of the Apostles*, yet who can be positive that he writ this Book? And that we are so, is another Instance of the Use and Power of *Tradition*; for by this means it is and no other, that we discover the Author of both these Divine Pieces to be *one* and the *same Man*.

However this Benefit we have from the *Evasion*, that it shews the Excellency of *this Art*, by calling the *clear Account* he gives of those Passages relating to our *Redeemer*, by the Name of *painting* them; as if there were no *better Way* to express things in so lively a manner as is by the *Hand* and *Pencil* of Men belonging to this ingenious Profession.

And the Truth is, common Experience vindicates that Assertion of the *Poet*, that namely, the Lessons received by the *Eye* make the deeper Impressions, and what we *see* is more lasting and

raises the Affections sooner and with better Effect than what the *Ear* conveys.

*Segnius irritant animos demissa per Aures  
Quam quæ sunt oculis subjecta fidelibus---*

In which sense that of St. Gregory is safe and true, that *Pictures* are *Laymens Books*, to read that in *Paint* which they have not Education enough to read otherwise. They are useful to instruct, but 'tis dangerous to pray to 'em; and evidently this Way is preferable either to the *Narrations of Historians*, or the *Rhetorick of Orators*, to transmit to Posterity the *Persons and Actions* of Men deserving Remembrance: Nor can any *Figures* like these, so lively and charmingly describe what they *were*, or what they *did* to merit the Praises of future Ages. And therefore I wonder that *Alexander the Great*, who had so great a value for *Apelles*, as to suffer no Body else to draw his Picture, could think and speak so passionately of *Homer*, and so much envy *Achilles* for having that *Poet* to sing his heroick Actions, when the *other's* Pencil might have done the Business full as well, and set before us his several *Sieges*, and *Battles* in better Colours than what Ho-



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to the Company of Painters. 117

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mer used ; and given 'em in one compendious *View*, what the other must have done more dully in very many Pages. A sort of History, the meanest Capacity may be speedily taught with little Labour and less Hazard of mistake, and in a way more likely for any Brain to admit and remember it.

But I design no *Panegyrick* on *this Art* : But only hint it as one of St. *Luke's* Accomplishments ; who as he understood well the Powers of *Nature* (as a good *Physician*) so, as a good *Painter*, he must be supposed to imitate Nature to a very great perfection.

I choose rather to offer this *Caution*, which shall serve for a Conclusion to the *whole* ; that whereas, when we would put a *good Face* on a *bad Matter* ; and represent it much better than the thing will really bear, we usually call it *Paint*, to insinuate the Hypocrisie of what is done. On this account my Exhortation to you is, not to let the strokes of your *Art* have any Influence on you in Matters of *Converse* or *Religion*, to make you appear what you are *not* ; like one of your *Pictures*, which pleases the *Eye*, yet has neither *Life* nor *Motion*, nor any thing which it seems to promise, but con-

sists only of a few *Colours* to gratifie the *Sight*, and when that's over, it's use in a great measure is at an end; and like the *Curtain* and *Bunch of Grapes* in the Story, serve indeed to shew your *Skill*, but we know what *those Painters* meant, to over-reach and deceive one another.

You may, if you please, (if herein you take a litle time to reflect on what you dai ly do) improve your selves not a litle in your *Christian* as well as *other Profession*. For if he who draws a *Coat of Arms*, can be brought to consider the *Merit* of the Party it originally belongs to, and the *Reason* why 'twas given him, (I mean for a Testimony or Memorial of his *Valour*, *Virtue* or *Learning*) such an Object may be a *means* to excite him also to those great or good Actions which his very *Art* leads him to continue the Praise of, and which he is resolved shall never die as long as he has an *Hand* and *Pencil* to record 'em. And so in the other Branches of your Profession: For who can *paint Man*, *Woman* or any other *living Creature*, but, if he uses any *Thought*, he must be advanced to the *Admiration* of the *Creator* who made 'em

'em, as they are, and gave 'em *Life and Motion*? And if he himself deserves Applause for *resembling* and imitating *Nature* well, what Hymns of Praise should God have for what he has done in *Substance and Reality*? And how indeed can this *Artist*, (always conversant in Matters of this kind) how can he forget himself and *that* Powerful, skilful Hand which made and brought him out of Nothing.

Let us remember your *Patron* (the Evangelist here) a *Physician* and a *Painter*. The Scripture says he was a *Man beloved*; but I must mind you of what the *Text* says, that *his Praise* was on the Account of his *Gospel*. 'Twas the Office of an *Evangelist* was his *Crown*, and a *Life* suitable to what he writ, was his greatest *Honour*, and which made the World so much admire him. Let those *golden Rays* you paint about his Head, remember you of the *Glo-ry* he is gone to: *Thither* let us all follow him by the help of those wholesome Instructions he has left behind, and thro' the Merits of that Sacrifice he has so lively described to us, *Jesus Christ*. To whom with the Father and Holy Spirit, be Honour and Glory now and for ever.



A  
S E R M O N

Preach'd at

St. P A U L's,

MAY 22. 1701.

BEFORE

Sir Thomas Abney Lord Mayor, &c.

2 SAM. xix. 9, 10.

9. *And all the People were at Strife throughout all the Tribes of Israel, saying, the King saved us out of the Hands of our Enemies, and he delivered us out of the Hands of the Philistines, and now he is fled out of the Land for Absalom.*

10. *And Absalom whom we anointed over us is dead in Battle: Now therefore why speak ye not a Word of bringing the King back?*

**T**HE Text and the Day present to us a surprizing turn of human Affairs, and both set forth the great Inconstancy of Men and Things.

As

As to what concerns the *First* ; The People here spoken of, were the Tribes of *Israel*, which joined *Absalom* and were engaged in a Rebellion against their lawful Sovereign. A thing we frequently meet with in the Records of all Ages. For Men are ever Prone to Novelty ; and not being satisfied with their own Stations, but seeking Happiness altogether without themselves, they are easily seduced and lead aside to any Attempt, which seems to promise the Amendment of their Fortunes. They think every *Change* may better 'em, without considering that it may also make 'em worse : And tho' they may please themselves with an Imaginary Prospect of *fishing* prosperously in *troubled Waters* ; yet it too often falls out, that those we miscall *lucky Moments*, are nothing else, but sad Opportunities of committing Ravages upon one another : What one Man so gets, is in the Nature of a Prey, whereby if his Neighbour suffers, 'tis an Instance of Injustice ; 'tis the Wages of Violence ; 'tis Usage we ourselves would not willingly bear, tho' a righteous God sometimes brings it home to our own Houses : And should some *few* designing Heads gain their ends in the Convulsions of the *Publick*, to be  
sure

sure the Body suffers extremely : Nay, which deserves notice, where *One* of them finds cause to rejoice in his Success by the Ruines of his Country, *the rest* who are (it may be) as deep in the Treason, undergo Disappointment, and at length perhaps as much murmur as those they do oppress.

But besides this natural Uneasiness under our own Circumstances and Readiness to envy those whom we see above us ; the *Israelites* at this time were powerfully attack'd by all the Arts an aspiring *Youth* could use, to gratify his Ambition and charm their Affections, whose Hands were needful to bring him to the Throne.

First, he treated 'em with admirable Condescension, met every Body with respect ; and so it was when any Man came near to him to do him Obeysance, he put forth his Hand and took him and kissed him. *And on this manner did Absalom to all Israel, so Absalom stole the Hearts of the Men of Israel,* c. xv. 5, 6. And to convince the World that it was Principle and good Nature led him to this Behaviour ; He always appear'd abroad in as much *State* as his Character required, for *he prepared him Chariots and Horses* and



*and fifty Men to run before him, that so his Grandeur and Affability might be seen to go together, and the People be thereby perswaded that his being a Prince and Heir to the Crown did not puff him up and make him forget that he was a Man; and to them he seem'd to value his Condition for no other end than to be in a Capacity to serve them.*

Opportunities to do this he industriously sought for, *he arose up early in the Morning and stood in the Gate* [the Place of Judicature] and there as many as came, he inquired into their Greivances, and offered 'em his Assistance, professing their Cause to be very good and deserving Redress. But (suppose him to say) see the Misery, *tho' thy Matters are good and right*, it comes to little, because the King himself is very remiss in the Execution of Justice, nor do's he take care to depute any Body else to hear thee; but were *my Power* answerable to *my Will*, and that I was made Judge in the Land, then *any Man that has any Suit or Controversie*, might come to me and I would be sure to relieve him, v. 4. of that Chapter. Which Reflection on the King and his Ministers, was a sure Bait to catch, especially such who had *Causes* depending; and are impatient  
till

till Judgment be given. So that the People believing *Absolom* compassionate and sincere in what he said, they could not but conceive a great Opinion of him; and this disposed 'em for the following Insurrection, which was what the Prince drove at in all the Caresses and Declarations he made to ease 'em.

But to make sure Work, one thing was still behind to convince them of the Reality of his Intentions, and that was the Credit of *Religion*, which in all these Designs is never omitted. For *Religion* is the owning of God and all his Attributes; and as the Notion of God bespeaks him an *Omniscient and Powerful Being, the Searcher of Hearts*, and a severe Punisher of such Men who appear one thing and are another, so the Worship and Service we do him is an express Acknowledgement that we take him for *such*; and therefore People seeing our Zeal and the Homage we pay him, they are persuaded that we must be hearty to them in what we pretend, because we seem to have a Sence of the Divine Justice which will not suffer us to dissemble, and our holy Carriage works 'em to a Belief that we cannot possibly deceive 'em. *Absolom* was so good a Politician as to know how charming

charming the form of Godliness is, tho' the Power of it be wanting, and thereupon gives out that he intended to go to Hebron to pay a Vow which he had vowed unto the Lord, v. 8, 9.

Hebron was the City where David was crowned, and wherein Absalom was born. 'Twas the Burial-Place of the Patriarchs and much resorted to by all sorts of People, who had any Gratulatory Oblation or Offering of Thanks to make to God for delivering them out of their Troubles, as he represented his Case to be at this time, being brought from Gesbur to Jerusalem and re-admitted into his Father's Presence, which was denied him a great while for killing his Brother Ammon.

David, a Pious Prince, was well pleased with this Motion of his Son, and not only gives him leave to go to Hebron to discharge his Vow, but to make the Act more solemn consents that a great Number of his most trusty Servants and Favourites should bear him Company thither. These Men went in their Simplicity, and knew not any Thing, v. 11. They were not privy to the Plot, but went because the Prince desired and the King would have it so. And this Absalom contrived on a double Account;



count ; partly to grace him, and let the Tribes of *Israel* see what an Interest he had got in *David's* best Friends, who had left *Jerusalem* and come to *Hebron* with him ; and partly to leave the King naked and destitute of those Men, whom he confided in, and had certainly stood by him had they continued in the City : But being now wholly within *Absolom's* Power, if they would not be brought over to his *Side* and engage in his Quarrel, however by this means he was so far sure of 'em that he deprived them of the Opportunity to do him harm. And now being thus got to *Hebron*, he takes off the Vizard, declares what he chiefly came thither for, and that his meaning was to be their *King*. Accordingly the Trumpet was blown, the Conspiracy was strong, and the People continually increased with *Absolom* ; so that in a few Days he became so formidable that *David* thought himself very unsafe in the Royal City ; fled therefore over *Jordan* with an handful of Men, got to *Mahanaim*, a Town of *Gilead*, where he set up his Standard, and having at last mustered up a competent Force, fought, beat the Rebels and kill'd *Absolom*.

But

But tho' the Victory was great, the Revolt was so general that *David* believed it improper to move towards *Jerusalem*, which the Enemy had possess'd and was well fortified against him. He stay'd therefore at *Mahanaim*, and patiently waited to see what they at *Jerusalem* intended to do. He hoped their ill Success in the late Defeat would put 'em on *thinking*, as being still his People, tho' mislead and involved in a very great Crime. However as to his Part, he lays aside all Motions of Revenge, considers too much Blood already spilt, and so many Subjects being slain, he look'd on himself to be in Reality the greatest Loser in the Kingdom.

And indeed as a Prince cannot shew himself more the Deputy of God than in the Acts of *Mercy*, so the State of Subjects is never more desperate and riper for Ruine, than when they harden themselves to that degree as to be indisposed and made incapable to receive *such Mercy* when offer'd 'em. But this was not the present Case. Immediately after the Overthrow the People returned home, *home to themselves*, *ceperunt cogitare*, (say some of the eastern Versions) they began to *think*; to think of the Distractions they  
were

were brought into, the Injuries they had done the King, the Money they had spent, and the Lives lost in an unjust Quarrel. But seeing all this could not be recalled, 'twas fit to stop now and proceed no farther in their Disobedience. And to shew the King the better Part of their *Repentance*, I mean *Restitution*, they propose recalling and restoring him to his own; and this with so much Unanimity, Alacrity and Warmth, that the Text saith, *All the People were at Strife throughout all the Tribes of Israel*, no longer striving with the King, but with one another, who should best express his Loyalty in bringing the King home.

Nor was this said or done with Precipitation, thro' the Apprehension of Danger, or for fear of being called to an Account for what they had done, but *maturely* and upon due Deliberation, by the common Steps of Consultation and Debate, to make it an Act of Reason and Choice, and thereby provide for the King's *Right* and their own *Safety*. And this the Text shews. Wherein, as there is an Overture made to bring the King back, so there are two Inducements mentioned why *this* Expedient is used rather than any *other*, to settle the Nation and make



make 'em happy. The *first* was, the personal Merit of the King, who had done 'em very great Services, and frequently rescued 'em out of the Hands of their Enemies, the *Moabites*, *Ammonites*, *Philistines*, or any else who made Head against 'em. The *second* was *Absolom's* Death, whom as their Governor they had sworn *Allegiance* to, and by Virtue of that *Oath* look'd on themselves obliged in Honour and Conscience to adhere to him and carry on the Cause they were embark'd in. But then it was to be remember'd that the Obligation went no farther than while the *Cause* was *his*, and he in a Condition to protect 'em, so that he mis-carrying, the Reason ceased and especially being *dead*, the Oath was buried with him.

Whether an *usurped Power* tho' unlawful in the Acquisition becomes so far lawful when acquired, as to tie Conscience to Submission, I examine not; but the Proof of the Affirmative seems not strong enough from *Rom. xiii. 1.* For tho' the Apostle says, *there is no Power but of God, the Powers that be are ordained of God*, (from whence it is argued, that the Establishment of any Power makes it God's Ordinance, and on that Account ties the Conscience so strictly, that to resist this

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Ordinance or Power established, is to resist God, and they who thus resist, purchase to themselves Damnation) yet what Power he means, the Root of the Word *ἐξουσία* shews, for it signifies a *lawful Power*, and such he must be understood to propose in that Place, as was then the *Roman Power* which he had an Eye to: For tho' those Powers were by *Intrusion* at first, and had no Title but what the Sword gave 'em, yet when this Doctrine was penned by *St. Paul*, the *Cæsars* had all the Right the Consent of the Senate and People could confer upon 'em: so that for the Subjects under that Power to offer at Resistance, was not only a *Crime* against the State, but a *Sin* in Religion. I think the holy Man's Words reach to no other Powers; neither can I believe any thing just in the *Success* that was not so in the first setting out; but contrariwise that the Title is very weak, which has not one Sinew but what Rebellion gives it. He who violently enters my House and turns me out, has the Advantage of me by such *Possession*; yet gaining no Right by that Violence, he may reasonably expect that by the same or some more lawful means I will *eject* him as soon as I can. A Kingdom is no other than

than a larger House, and the *Equity* is the same for Prince and People. However without inquiring how a Man comes to be surprized or awed into an *Engagement* (or what other Name it has) to an unjust Power, this we say, that because *Conscience* is a very tender Part, and the *Oath* a very sacred Thing by which it is obliged, he that is brought to swear to such a Power, ought to keep his *Oath* while the *Power* is in being, or until he is better informed and convinced by Reasons which will stand by him, that he ought to break it; and he that do's not shew this Piece of *Conscience* while he is in the *wrong*, gives us occasion to believe, that he takes *Conscience* for a mere Name, which will no better influence him when he comes to be in the *right*; *right* or *wrong* to him will be much the same. Yet in all these Cases Caution is to be used how we pass our Judgment on the Temper we suppose *Conscience* to be in. St. *John* says, that if in what we do, our Hearts condemn us not, then we have Confidence towards God, 1 *John* iii. 21. *i. e.* where *Conscience* (which is a Divine Officer and watches our Actions) is silent and easie, we presume God to be pleased with what we are doing, and that he



will charge us with nothing which our Heart do's not first condemn us for. But as to this, it must be minded that every Peace of Conscience is not good nor safe ; because that which we call *Peace* is sometimes no more than the *Hardness* of the Heart, a benumbed, feared Conscience which may be rather a *Judgement* from God than any Sign of *Innocency* in the Man. The Party who, notwithstanding the Struglings of Conscience, persists and pursues what he has begun, must undeniably be an ill Man, because he acts against his *Persuasion* ; yet 'tis no sure proof on the other Hand that his cause or proceedings are good, when this Faculty smiles on him, at least says nothing to disturb him. So that in all the Attempts we make, especially such wherein the *Publick* is concern'd ; As we are to sit down a while to consult and lay before us the *End*, *Means* and *Lawfulness* of such Enterprizes, the Consequences of a *Change*, the *Obligations* we lie under to study to be quiet, and let things rest as we find 'em : So should we at any time, without this Preface, enter on such a Work and succeed in it according to our Wishes, If *Conscience* in this Success be calm and *quiet*, yet that

that is no Argument to justify what is done, because God may suffer it for other Ends than what we propose; perhaps to punish National Sins, and let *some* be the Instruments of his Wrath to ripen the *rest* for Destruction.

'Tis true, all Men are not equally *quick-sighted* or capable of diving into the Secret or Lawfulness of such a *Revolution*; and before they have time to think, or think enough, they are engaged to support it. But where the Circumstances are truly such; Reflection and *Repentance* for such Surprise or Ignorance are never too late to secure such Men *themselves*, tho' perhaps they have put it out of their Power to do their *Prince* Justice, and in this Case they *bear* the Misery, tho' they *assist* not in it. Yet until they have these Convictions of *Conscience* that they are in error, I take their Danger not to be so great, as it would otherwise be; because they act by the Prevalence and Force of a *Principle*, which to go *against*, *St. Paul* calls a *Sin*, *Rom. xiv. 23*. But then it must be understood that they have not neglected the means of better Information, much less gone obstinately on, when Reasons were tender'd able to convince the Understanding, had they  
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sufficient Patience to hear and consider 'em. For if so, tho' their Hurry or Want of Knowledge in the Beginning of a Revolt leaves room for Repentance; yet a perverse *Proceeding* in it makes it in the Issue very unpardonable. However the *Death* of that Power which laid the Obligation, effectually dissolves it, and when he, they swore to, is put in the Grave, no Conscience should be so scrupulous as not to inter their Ingagements with him.

This Consideration sway'd with the People of *Israel*. *Absalom* whom we appointed over us is dead, now therefore, why speak ye not a Word of bringing the King back? While *Absalom* lived, they thought they could do no less than stand by and support the Title they had given him; they supposed it a Point of Honour and a Point of Conscience to do so; They had sworn to him, they were told the whole Kingdom consented, except that small Party *David* had with him at *Mahanaim*, they believed God to be on their Side, as appears by the Answer *Hushai* gave *Absalom*, c. xvi. 18. *Nay, but whom the Lord and this People and all the Men of Israel chuse, his will I be and with him I will abide.* I know this was craftily said by *Hushai*, who spake not his Heart, but



but closed with *Absalom* to no other end, than to have an Opportunity to serve his *old Master* ; yet his Words set forth the common Opinion, what the *Tribes* generally thought ; and he profest himself to be of the same Mind and one of their Number. But the *Usurper* dying, the Reason died with him, and by that means they were intirely left to the Conduct and Influence of that *Loyalty* they ought always to have reserved for *David*, but had been hitherto interrupted, till they were set aright by the Success the King had, which was one prevailing Motive they had before to adhere to *Absalom*.

These were the Grounds they went on for the *King's Restoration* and which invited them to call him home,

There is *one more* in the Text tho' not so plainly seen, namely, the *Deliverance* *David* had given 'em out of the many Miseries those intestine Broils had brought upon 'em, and which are the constant Effects of a *civil War*, when the *Father* is set against the *Son* and the *Son* against the *Father*, every City and Citizen made an Enemy to his Neighbour, the Consequence whereof always is, a violent Desire to ruine one another. This was the State *Israel* had been lately in, and there-

fore 'tis conjectured, that they would signifie the Mercy of having these Evils put an end to; by that Clause I read you, *and he has delivered us out of the Hands of our Enemies.* Enemies of another kind than what the *Moabites* and *Philistines* were, and whose Enmity being more dangerous than that of *Foreigners*, they are in this Verse reckoned before 'em. And so the *Chaldee* Paraphrase renders those Words; where speaking of *David* and what he had done,

*Liberavit nos de manu au-  
torum inimicitarum nostrarum.*

the People are made to say,  
*He has saved us out of the  
Hands of those who were  
the Authors of our mutual Animosities;* meaning, as supposed, the *Heads* of that Faction which had brought the Nation into those Distractions, and which to be rescued from, was a greater Blessing than to be secured from other Enemies; who being *remote* and at a convenient Distance cannot do us so much harm as those at *home* can, whom we have within our own Bowels.

While these Matters were in agitation, and the Tribes contested it between themselves about the time and manner of the King's Return, the News of it was brought to *David* at *Mabanaim*, who was sorry to find *Jerusalem* silent,  
and

and no ways engaged in this loyal Dispute, tho' the Inhabitants were of his nearest Relations, and therefore should not have been the last in restoring him to his own. But *Jerusalem* had been most deeply concern'd in the Rebellion of *Absalom*. It had received the *Malecontents* and supported the *Usurper* for a great while, had furnished him with Men and Money to carry on the War; and in a word, had said and done so many things to the Prejudice of *David*, that despairing Pardon, they had not hitherto made one Motion to recall him, but might probably resolve to stand it out and shut the Gates against him. *David* knew where the Shoe pinched, and like a wise and good Prince seasonably obviating all their Fears, sends to *Zadock* and *Abiathar* to assure the Elders of *Judah*, that he not only forgave the Wrongs done him, but they should have the same room in his Favour as they ever had in the times past, and an *Act of Oblivion* should remove both their suspected Danger and his Displeasure against 'em. And in particular *Amasa*, who was their General against him, should hold his Commission and continue Commander still, tho' with more Honour and Safety to himself



himself and the Kingdom, v. 13. Say ye to Amasa, art thou not of my Bone and my Flesh, God do so to me and more also, if thou be not Captain of the Host before me continually in the Room of Joab: By which means, says the next Verse, He bowed the Hearts of all the Men of Juda, even as the Heart of one Man, so that they sent this Word unto the King, return thou and all thy servants.

Thus we have their Resolution and the Ground of it. A Resolution vigorously carried on, and is therefore called *striving*; but it was with *mature Deliberation* and Care. A Resolution consequent to all the Precautions of *Counsel* and solid Reasoning, well considered and then warmly espoused to compose all their Differences, and make 'em again an happy People.

And indeed it was the only likely Expedient to do it with. For had they, on the Death of *Absalom*, proposed any other Form of Government (suppose *Aristocracy* or a *Common-Wealth*) the Event was hazardous, and it was more than they could promise themselves to gain their Point in setting it up. The Benefits of *David's* Reign were well known, and owned in the Debates they had on that

that Subject, and it had been an Instance of great Weakness in Politicks to fall on an Expedient, whereof they had no Experience how it would end. *Alterations* in Government are very chargeable to the Subject, nor do's the *Purchase* always answer, but sometimes they find they lay out their Money to buy themselves *Chains* and Want. Had they thought fit to keep on foot the *same Government*, but only change the *Governour*, the Difficulty and Danger had rather increased; because tho' there might be some small pretence to vary the *Form* and introduce a new Scheme in hopes to be better; yet to keep the *Monarchy* and to change the *King* was a provocation so gross, that to be sure *David* would never bear that Affront from 'em: And tho' he was content to spare and pardon 'em, as far as what they did concern'd *Abraham*; yet had they proceeded farther to a *new Election*, and in so doing *alienated* the Crown, this would have incensed him to such a degree of Revenge, that to his Power he must have prosecuted them to Blood and utter Ruine. But their *Votes* and Resolutions tending to *re-establish* him whose right it was, this was the Way to reconcile all Parties, to put a stop to those

those many Factions and Squabbles which continually arise upon *new* projects and changes, and win them especially over whose *Principles* of Justice and Loyalty led 'em to close with the injured Prince, and who are always strong enough to be terrible to *Usurpers*, tho' not always strong enough to *dispossess* them. So that the People of *Israel* acted likewise Men, to vote the King home, that so their Divisions might be laid aside, the King have Justice done him, and they secured in their own Properties. Accordingly the Message was sent *David*, *Return thou and all thy Servants*, and so the King returned.

It is a Peice of *History* I have been hitherto setting before you, but so like what the *Day* offers, that it seems rather the *Prophecy* of an Event in *this* Age, than what fell out in any *other*: And I have been so large on the particularities of it, that the *Application* will not need many Words; because the *Parallel* is so very close in many of the Passages, and the Lines so well answer one another, that should I go about to describe in full what the Festival remembers, I must be obliged to repeat a great deal of what was said before. The *Arts* used were what *Absalom* practised; the Cry of Misgovernment in the



the publick Affairs, and a more than ordinary Shew of *Religion* in those who were to manage things better: The *Fruits* of the civil Conteſts or Miſeries were the ſame; the Peoples *Repentance* the ſame; the *Expedient* the ſame, namely to bring back the King.

It is out of my Text to ſpeak of the *Authors* of theſe Calamities we were ſo many Years ſubjected to, nor would it be a grateful Work to rip up *Names* when the *Charity* of the *State* as well as of the *Church* would have us forget 'em; yet I cannot, ought not to forbear hinting it, that whoever the *Inſtruments* or Hands were of what was then tranſacted, the Villanies were contrived at *their* Forge who have ever ſince the *Reformation* ſaid, they muſt *divide* before they can undo us; and therefore never did nor will deſiſt to ingage us in Animofities and uncharitable Thoughts of one another; and 'tis our great Unhappineſs, that we can't be brought to believe *them* the Cauſes of all our Troubles.

This Partly appears from the *Letter* dated at the *Hague* Sept. 6. 1640. Wherein, juſt before our Miſfortunes began, an exact Account was given of what af-

*Ruſhworth's Collections ad annum 1640.*

terwards

terwards came to pass concerning the *King's Murther*, the *Archbishop's Death* and the *Calamities of the Kingdom*. The Contrivers of this Tragedy were the *Romish Priests* and *Jesuites*; of whose Order fifty at least were in *London* at that time. Men whose Principles allow, and the Pope's Bull then warranted them to do that and more, for the Glory and Dignity of the *Apostolick See*. Accordingly they are found not only at their own *Altars*, but in the *Cabinets of Princes*; they intrude into *Court-Businesses* and *Matters of State*; they submit themselves to the *meanest Services* of Noblemen and Citizens to have Opportunities to pervert Souls; they practise *Trades* of every kind; are daily conversant in *Bargains and Sales*; are very loud for *Reformation* in *Manners*, and, in sum, are in all *Disguises* to amuse and deceive unwary People who are ignorant of their *Devices*; they study nothing more than *Revolutions* and *Blood*; they foment *Jealousies*, raise *Rumours*, create *Fears*, promote *Remonstrances*, move *Seditions*, and are ever restless, till they embroil those Governments, which will not favour 'em under their own *Names*. What the Event was, that Letter discovered, we too well know; and the

the *Day* represents it a Mercy from God to rid us of those Miseries we were by *their* Arts brought into. But this is what I observe to you, that they never strike without a *Vizard* on, thereby to throw the Scandal and Disreputation on *other Men*, who might be seduced to act beyond their Sphere, but never (as 'tis hoped) meant to carry things on so far, as, (which is what happen'd) to destroy Prince and People.

I look back on *those Days*, to invite us to be the more wary *now*; the *same Men* with the *same Principles*, under the *same Disguises*, as is suspected, still assault our Peace; and it do's concern us for our *Religion's sake*, for the Welfare of the *Government* and our common *Safety* timely to consider it. 'Tis an easie matter to offer fair Pretences for any *Change*; and 'tis no hard Thing to surprize and ingage *fair Men* to set on foot or to abett what the greatest *Villain* is contriving. But a little Reflection, a short Comparison between Times and Men may happily make us wise, lest the *same Means* have the *same End*, and the *Premisses* conclude again as they did before.

But as we meet this *Day* to acknowledge the Divine Goodness for *disappoint-*  
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ing and overthrowing the wicked Designs of heady and high minded Men, who had contrived and well nigh effected the utter Ruine of this Church and Nation; if, I say, we are serious in what we are about, it must needs open our Eyes and persuade us, humbly to beseech the same God to continue his Grace and Favour towards us, biding and covering us under the Shadow of his Wings, that no such dismal Calamity may ever again fall upon us. And if we tender such a Prayer, surely we must have more reverence for God's Honour and more Regard to our own Happiness, than to do any thing to contradict it, or contribute in the least to those Disturbances in a Kingdom, which we beg him in his Mercy to save us from.

We read of a Custom abroad among the *Persians*, that by their Constitution heretofore upon the Death or Removal of their Prince, the Subjects were allowed for some Days to do *what seemed good in their own Eyes*, without being accountable for any of their Actions, tho' never so outrageous. The reason of which *Policy* was, because People for the most part are very uneasie under the Disciplines of Government, are apt to censure the

the Methods their *Governours* take, repine and murmur at the Expence of it, and think they might be much happier if left to their intire *Liberty*. To convince 'em of which Folly and make 'em more desirous of what before they found fault with, the *Statesmen* of that Country thought it adviseable to indulge them in this Humour to teach them Wisdom, and let 'em see by the Slaughters and Ravages they committed one on another, that a *faulty Government* was much better than *no Government* at all, and that no Slavery was comparable to what they underwent in those times of *Anarchy* and Confusion.

Whether by our *Interregnum* 'twas God's meaning in *Justice* to punish us for our *Wantonness* and *Pride*, our *causeless* Complaints, ill grounded Jealousies and undutiful Behaviour towards our *Ruler*; (the Felicities of whose Government we overlook'd till our Sufferings taught us better) or whether in his *Mercy* he permitted us to fall into those Extremities to rectifie our Judgments, bring us to another Temper, and prevail on us by the Remembrance of *past Evils* to forbear these Attempts *for the time to come*, acquiesce under the Guidance of his  
L Providence,

Providence, and patiently, rather thankfully, submit to our Condition, which *he* might and *we* certainly would make worse, did he leave us to ourselves; which or whether both these Reasons moved God to let us bear the Burthen so many Years, I cannot say; but 'tis safe for us to have an Eye to him with respect to both these Attributes, and bless his holy Name, that he did not give us quite over, but make our Calamities the Rod of Instruction, and by his Chastisements point out to us the Error of our Ways. Indeed 'tis the Indiscretion and Ingratitude of human Nature never to value Blessings until we are deprived of 'em. We look on them as on some Objects which shew finest at a distance. The Enjoyment of what we most desire is apt to surfeit us, and what might be accounted Pleasure, becomes a Disease, and sometimes a mortal one.

The Tribes of *Israel* here, what a good Character do they give of their Prince's Government, who had done such and such things for 'em, but things not minded till they had felt the Mischiefs of a violent *Revolution* and the Dangers Sedition and Rebellion had expos'd them to; then they began to think



think of the Days that were past, *the great Quietness they had enjoyed, and the worthy Deeds done to their Nation by the Valour and Prudence of David.* Such a Reflection from the *Text* will become the *Day*; wherein we ought to consider the Goodness of our *Constitution*, the Freedom and Ease we have by it, and the Obligations we lie under to be thankful to God that we are thus happily restored; so restored I say, as the *Text* represents it; and which was a great Mercy to order it so, that all Animosities might be laid aside, and the Indearments be renewed between a *suffering Prince* and his *suffering People*.

Had he been re-established by the Help of a foreign Power, and had we been *forced* by that means to receive him for want of Strength to make Opposition, such a *Restauration* might have had a very ill Influence; first on *him* to provoke him to revenge the many Wrongs and Injuries done him, and then on *us* to continue our Prejudice to the Royal Family, and tempt us to submit no longer than till we were able to alter our Condition. But God being so gracious as to fill *his* Heart with admirable Clemency,

mency, and *our* Hearts with a just Desire to settle him in his Throne, seeing it was at our *own Motion* and the Act of our own Choice to have it so, without being awed to it by any Consideration besides that of *Duty*, Justice, Prosperity and Peace, this could not but have a blessed Effect, and dispose both Parties for a Felicity, which was so universally wish'd for, so much desired on all Sides, that *not one Drop of Blood* was shed to hinder his Landing and Accession to the Throne of his Fathers: An Evidence surely that the Consent was general, but especially shew'd it to be the *Lord's doing*, and *be it for ever marvellous in our Eyes*.

That which remains for us to do, is now to look *forward*, be watchful over our Actions and take care of ourselves that we never *split* on the same *Rock* or provoke God to the same Degree of Vengeance; but rather as we say in the *Liturgy*, *vow all holy Obedience to the Divine Majesty, and all loyal and dutiful Allegiance to those whom he hath set over us*, that so by their Protection and Care of us, we may be able to *lead quiet and peaceable Lives*. In this let us follow the

the Examples of the Text, continue the *Strife* of the Tribes of Israel, to have an honest *Emulation* for outdoing one another in what is *vertuous* and Praise-worthy. *Strive* thus we may for the *Mastery*, i. e. as St. Paul explains it, by being Men of Temper, not suffer ourselves to be brought under the Power of any thing, *But becoming superior to all carnal Desires first subdue ourselves, then attempt Victory over other People; subjugate one Desire, deny ourselves the use of one Liberty, then of another, and so get all into our own Power*, as Dr. Hammond speaks on that Place of Scripture; let us renounce those Strivings St. Paul cautions Timothy against, 2. Tim. ii. 14. *not strive about Words*, or as the Arabick renders it well, *not contend with hot Words, de re inutili*, about mere Trifles, but behaving ourselves humble, meek and charitable, persuade the World that we are really Members of that Religion whose *Ways are Pleasantness and Paths Peace*. Those Strivings David complains of, and which he blesses God for delivering him from, 2 Sam. xxii. 44. (*Our late case*) let us never think of but with *Horror* and *Dislike*, I mean our Contentions and Heats, our



Contradictions and Disputes, our Censures and rash Judgements of one another, and of those above us: But if we will *provoke one another*, let it be *unto Love and unto good Works*, to exhort, to edifie one another, strive for each other in our Prayers, and as the Apostle speaks elsewhere, *Let our Conversation be such as to shew ourselves to be of one Spirit, with one Mind, striving together for the Faith of the Gospel*, Philip. i. 27. Let us all contend in our several Stations to put a stop to the farther Growth of *Vice*, not spend so much Time and Pains in *needless Speculations*, but to *reform Practice*, which brings a Scandal upon all Government, and would make one think that there is *no King in Israel*. To live in Obedience to the Laws, which call for better Manners, is one Kind of *restoring* the King to his Throne, out of which he seems to be, when he has not his Subject's Obedience. And to mind Religion more than we have hitherto done, is to shew a true Sence of the Divine Mercies, and 'tis the best *Sacrifice* we can offer God for all our Deliverances.

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*before the Lord Mayor.* 151

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To conclude the whole, if we will yet *Strive*, let it be to enter in at the *streight Gate*, the Gate which so many Temptations, so many Clogs about us make it difficult to pass; and let us always have an Eye to that *incorruptible Crown above*, which *fadeth not away*, an exceeding *Weight of Glory*. To which, &c. Amen.

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A  
S E R M O N

Preach'd at

*St. Lawrence Jewry,*

To the Goldsmiths at their  
Yearly-meeting for Works  
of Charity, on Feb. 6. 170<sup>6</sup><sub>7</sub>.  
being the QUEEN'S BIRTH-  
DAY.

ACTS x. 38.

*Who went about doing good.*

**T**HIS is the Character St. Peter  
gives of our Lord in his Sermon  
to *Cornelius*. A Character com-  
prehensive of whatsoever the Gospel has  
said



said concerning him, that *he went about doing good*. A Character, which (from what they had learnt of him) made the Gentiles believe to be his due; and therefore by a small Variation of the Name they called him \* *Chrestus*, which is the † Greek for an useful, sweet and friendly Person.

\* Sueton. in vit. Claudii.  
† Nomen de suavitate & benignitate impositum. Tert. adv. Gent.

He left the Bosom of his Father and those inexpressible Joys which make up Blessedness, to debase himself into Flesh and Blood, that he might become the Saviour of the World. And while he continued here, he travelled up and down thro' *Cities and Villages* [Town and Country] to teach in their Synagogues, preach the Gospel of the Kingdom, and heal every Sicknes and every Disease among the People, Mat. ix. 35. Sometimes he fed 'em with common Loaves, sometimes with the Bread of Heaven; He cured the Infirmities of Body and Mind; He open'd their Eyes and Understandings; He rais'd some from the Grave of Earth, others from that of sin; He taught 'em the Doctrines of another World, and shew'd 'em the Way to it, by what they were to believe and how they were to live. His great Lesson

Lesson to his Followers, was that they should *do good, do good to all*, even to those who *hated 'em, love those who handled 'em* roughly, and not only *forgive*, but *pray for such as despitefully used 'em*. And this he himself did for his Enemies in the last Minutes of his Life, *Father forgive 'em, for they know not what they do*; an Apology he offers to mitigate their *Sin* and make way for their *Pardon*, for they were not sensible that he died a Sacrifice for 'em, and therefore begs that this Ignorance might excuse 'em. And tho' now living in endless Glory, he has not forgot *us* nor *them* who treated him so ill; but intercedes for *us all* at the Throne of Grace, and will never cease his good Offices in our Behalf, until we get where himself is, *God blessed for ever*. Thus *obambulavit, pertransit*, he lived, he died, he past and yet passes his Time in *doing good*.

And I do not know a Text of Scripture, which better suits the *Day* and the *Occasion*.

The Words are indeed part of a *Character*, (as I before said) but the Application means a *Doctrine* which we are to attend to, in *doing good*; yet seeing it is offer'd in the way of an *Example*,  
give

give me leave to prosecute my Discourse on this Subject after the same Manner, and argue by *Example*, that so both the *Day* and the *Occasion* may have some Justice done 'em ; and others on both Accounts be invited to do, what these *Examples* (pursuant to *that* of the Text) have taken care to do, in serving God and *doing good* in their Generation.

As to the *Day*. It is the Anniversary of the *Birth* of our Sovereign Lady the *Queen*. And if we make such Days solemn, it is because of the *good* they bring, in having those *Persons* at such times born, who are *Blessings* to Mankind, and who make it the Business of their Life to answer the End of *living*, especially the Ends of Government, to procure or promote the Safety and Prosperity of their People.

'Tis true, the Custom extends and is fulsomely applied to *ill Princes*, who think they were born for themselves, and who have so little Concern for their Subjects welfare, that they too often become *Tyrants* and Oppressors, and fondly imagine that those whom Providence has placed under 'em, are no other than *Slaves* to their *Lusts*, and Instruments of their *Ambition*. And what People do in these



these Cases, is thro' Flattery and Fear ; 'tis not from their *Gratitude* for Benefits done, but because they would not incense such *Monsters* of *Vice* and *Cruelty*, or provoke 'em to add to the Burthen they already groan under, and make 'em more miserable than they were before : 'Tis like the *Indians* worshipping the *Devil* that he may not hurt 'em. But when a *good Prince* is born, when we have the Experience of diverse Years that he was *born for good*, and *daily* see how he watches and labours to make us happy, here 'tis *Joy* indeed what we at such times express, 'tis *Thanks* to Heaven : What we *say* or *do* comes from the *Heart*, and we can't shew ourselves too well pleas'd, when we have this Reason for it.

*This Reason* we have ; and to be convinced that this Text has been well consider'd, and his *Example* follow'd whom it sets before us, let us take a short View of what has been done, and observe how well we *now* are in Comparison of what is *past* ; examine the Steps made for the publick good, and see how by the *Queen's* Piety, Vigilance and Care every Thing has succeeded since she came to the Throne, as an indication or evidence that

that God is pleas'd with her Conduct,  
and therefore blesses her in what *she* do's.

With what Disadvantage *she* began,  
we can't but know, or we know very  
little how formidable *France* was grown,  
and what Schemes he had laid, not only  
to keep what he had unjustly got, but  
to enlarge himself farther to the Damage  
of all his Neighbours. 'Twas a misera-  
ble Condition the *Empire* and some other  
States were reduced to, when they were  
(as I may well say) miraculously reliev-  
ed by *Her* Forces, which were alone at  
least best able to do it : Tis a Reflection  
must needs astonish us. For who could  
reasonably expect such an Expedition of  
*Englisb* Arms into so remote a Place as  
*Bavaria* is? It may well surprize our  
low *Politicks* when we call to mind how  
*He* who had all the Helps of human  
Wisdom and Experience, with all the  
base *Arts* of insinuating himself into the  
Privacies of Princes Counsels, was over-  
reach'd in his own Talent. He never  
dreamt of such an Enterprize, which his  
deepest Judgment and the most sagacious  
of his Counsellors could not penetrate in-  
to, and which we easily credit, God put  
into *her Majesty's* and Ministers Hearts,  
because in human Eye it was a Thing  
so

so strange so unthought of, so unlikely of success. The Issue of it was, that not only the *Empire* was thereby secured, but they from whom the Danger came, were taken in the Snare they laid for others, and outed their own Territories for having a wicked Design to seize the Properties of their Neighbours.

'Tis too large a Theme to insist on this Point alone; but much larger to go thro' all the rest, since that time both by Sea and Land, in *Spain, Italy and Flanders*: It is what we have been lately remembering, when these Particulars were more opportunely recounted, while all of us by the *Queen's* Order and Example were blessing God, the great Arbiter of the World, for these remarkable Successes, which have no Parallel in the ancient Histories, and which Posterity will hardly give credit to, considering well the Circumstances of the Age. Events seemingly at a distance from us, yet their Influence so far affects us, that unless by these and the like means there be obtain'd a just Balance between the contending Parties, we can never hope to sit with Safety under our own Vines and Figtrees: whereas the more they severally enjoy their Liberty, and prosper in their Concerns,



cerns, the more we who are a trading Nation partake of *their* Happiness and grow richer by their Prosperity.

But to come nearer *ourselves*, who are more constantly and more immediately under her Royal Protection and Care.

We can't forget with what Compassion She treats all Her People. She sees an heavy Burthen on their Shoulders during this long and difficult War; and therefore to bear Her Share in the Weight of it, how largely *has* She, *do's* she contribute out of her own Pocket, and deny herself many things (even necessary to Royalty and Her high Station) which She retrenches Herself in, to give us all the Ease she possibly can.

If Her *Prime Ministers* so serve Her, as to merit Favour, and so much the more merit it, as they are true and serviceable to the Interest of the Nation in what they do, She takes it on Herself; and tho' being a *common Good*, it ought to be rewarded in the *common Way*, She shortens her own Revenue, makes the Bounty Her own, while the Benefit is *ours*. And to encourage them in their good Intentions to consult the Kingdom's Welfare, She gives very largely of what she has, that the *Community* may  
be

be spared, who are otherwise hard enough put to it to support themselves and Families.

And yet farther, having with an Eye of Pity frequently beheld the Necessities of the *Clergy*, and knowing full well; how much Religion is brought into Contempt by the wants of its Ministers, and God thereby much dishonour'd whose Ministers they are; that *Part* of Her *Income* which the Tyranny of *Popery* and *base Arts* had extorted from the Church (but which the Laws had given her to put to better Uses) this she has been graciously pleas'd so far to restore to the Church again, as to let it be divided among the *Poorer Clergy*, whose Circumstances are in truth very deplorable and bring a Scandal on the Sacred Work they are employ'd in, but can't discharge it with that Effect (as hereafter by these Helps they may) thro' the Distractions and Pressures of a needy Fortune, which force Men to Neglects they would not be otherwise chargeable with, had they the Bread of Sufficiency, and were not called aside by the Outcries of a Family hungry and almost naked.

And as *we* hereby have a particular Mark and a convincing Evidence of Her  
Royal

Royal Affection to this *Church* and *Cause* wherein there can be no Suspicion of Her Sincerity, when Her repeated Promises from the Throne and elsewhere, become *more than Words*, and are daily seen in such *Works* as these, to support them with Her *Purse* to whom She has engaged Her Favour: So, tho' the Favour seems on this Account appropriated to us, yet Her *Justice* and strict Observance of indulgent Laws reach all our Brethren (of whatsoever Name and Distinction they be) who dissent from us, and who under Her Protection live and worship God as freely as we. She considers us all Her People, Her Children, and She is a Mother to us all; a true *Mother of Her Country*. And if Her Principles and Inclinations thereon grounded, lean her to one Side rather than another, (which must be expected where the Heart is engaged in what is profest) it is not with *Breach of Promise*, nor with that *unfair Partiality*, which biasses common Souls; it do's not commence Animosity and Prejudice, too often beheld and felt in these Cases; But Her Eye is upon all those who deserve well, and She takes her self obliged to encourage all such who appear desirous

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to



to please Her, to please God by living dutiful to those Laws we are subject to, and (which is the fulfilling of all Laws) by loving one another. She is sensible, that to be all of *one Mind* or of *one Judgment* is impracticable; we must not expect it here; but Obedience to Her in all legal or equitable Demands, with mutual Kindness and Forbearance between ourselves; these are Points suit all Persuasions: And they (let the Persuasion be what it will) show themselves to be the best Men, whose Religion is *peaceable* as well as *pure*; who *study to be quiet*; who *mind their own Business*, and use not *their Liberty for a Cloak of Malice*, and under the Colour of greater Truths cover Sedition and carnal Ends. They who do thus are with Her the best Subjects; and whatever Mistakes they may otherwise have in the Matters of Opinion, tho' she is not of *those* \* *Princes* Mind, who believed God as well

\* *Tamerlane* and King of *Siam*.

pleas'd with Variety of Religions, as with the Difference of civil Governments up and down the World, yet seeing the Capacities of Men are not all alike, which make their Conceptions differ under this Misfortune of such Disagreements, She would

would notwithstanding have their Wills and Affections good, let Charity direct 'em in what they do, and at all times acquit themselves Members of a *Body*, where tho' the *Parts* have several Situations and Offices, and differently move in their respective Places, yet all amicably conspire together to make the *Head* and the *Body* happy.

Another good Work might be insisted on worthy such a Reign, I mean a wise and gracious attempt to bring the two Kingdoms to a stricter *Union*: But I barely mention *this*, and pass over many other Instances wherein her Industry, Watchfulness and Care of us at *home*, and Concern for our Friends *abroad*, is so great, that as we may justly call Her *the Mother of Nations*, so Providence who is no idle Spectator of the Good we do, answers Her with Successes almost beyond Hope, and blesses Her in Proportion to her Princely Endeavours.

It is recorded of *Titus Vespasian*, that upon letting one Day slip, wherein he had done no *good*, he said to those about him with no little Reflection on himself, *amici diem Perdidimus, we have lost Time*, my Friends, and spent a Day in vain. 'Tis truly *great*, to be always doing *good*;

'tis a Thing likens us to God, it makes our Governours *Gods* to us, when they shower down Blessings on their Subjects. Comparing then the *few* Years Her Majesty has sat upon the Throne, with the many and *great Things* She has done, (great things I mean which tend to good, and which Her Goodness puts Her on) I think She deserves the Stile of *Egyptian-Prince* [the Doer of Good] much better than that *Egyptian-Prince* did, to whom 'twas given; it likens Her to the Emperor before mention'd, who was called the *Darling of Mankind*, the sweetest Prince and best beloved of all that reign'd at Rome.

If I proceeded on this Subject, it would be [*Opus diei in die suo*] becoming the Day which God has distinguish'd with the *Birth* of a Lady so beneficial to the World, and whose Example is a Spur to us in our several Stations to imitate Her (as She, Her Lord) in what She do's. But I must not forget the *Occasion*, I mean my *Auditory*, who are so ready and willing to follow this Example by *doing good* to those who stand in need of You.

You *have* done, *are doing good*; and in Her Way, by letting it redound to a  
*publick*



*publick* Benefit; a peice of Conduct which certainly recommends the Acts of Bounty, when we not only give, but so give as to make it useful to the Age we live in, by encouraging Ingenuity and obviating those Wants People bring on themselves, either by being very idle or very ignorant how to live.

Your own Business has not a little taught you what you are doing now; and those *valuable* and *curious* Peices of Art, you are hourly conversant about to serve yourselves, guide you in the Management of what you do to be serviceable to your Neighbours; so that you not only dispose yourselves to that *Christian* Temper of helping the necessitous, but you contrive and imploy *Thought*, that what you do may be a *standing Good*, and in the Issue both inable and provoke those you are kind to, to come into the same Work, that the more the Hands are, it may be carried on with more Expedition and with better Success.

As to your *Employments*. Some perhaps may unadvisedly and uncharitably think, that you only vindicate the *Sbrines* by the *Zeal* you shew for the *Goddes*, but that in Reality by these *Arts* you administer Fuel to *Pride* and *Vanity*.

*Diogenes* once thought and said so, of what he saw in *Plato's* House ; but the *Pride* was in the *Objection* ; and there was more Philosophy and Humility in *Plato's* Palace than in the *other's* Tub : Nor was *Alexander the Great* so proud of the World as that Snarling *Sephist* was in his scanty and rude Spot of it. Whatever other Churches do in this Way for their Images of Gold and Silver, (which is owing to such Hands as *Tours* if made adorable) the Exception reaches not you, who contribute to no such Practice : Nor indeed is it they who *shape* the Images, (of what Metal soever they are) but they who *worship* 'em make 'em *Gods*, according to that of the Poet

*Deos qui colit ille facit.*

Plain it is, the *Matter* of your Work is the Creature of God who made nothing bad or vain : And if so wrought, so polished, so improved by your Skill (as we sometimes find it) the Power of doing this proceeds from God ; and the holy Book informs us, that even the Blessed Spirit has inspired Men to do it well. Which is what the Infidels also believed and taught

taught, and therefore had a *God* or *God-  
dess* to patronize every *Art*.

However the World sees how you yourselves understand these Things: You own your Dependance on God; and as at all other Times promiscuously and with your fellow Christians you do this to the Honour of your Divine Benefactor, so once in the Year it is more *solemnly* done; and in a Way which shows the Sense you have of the Divine Blessing, by imparting cheerfully some share of what you have for their Ease, whose Wants else would make yourselves uneasy.

This you do, and this is *doing good*: It is to imitate our *Lord* and Redeemer *who went about doing good*; it is to follow the Example of our excellent *Princesses*, who devotes Her Time and bends Her Study the same Way; it is to hearken to the Monitions of God and our Governours to serve our Generation; it is to prove the Sincerity of the Religion we profess, as we do the Tree by the Fruits of it; It is to confirm the Character of good *Subjects* and good *Christians*, whose Principle and Interest it is to seek the general Good, and think it an Happiness to ourselves, to see our Neighbours hap-



py. *Religion, Nature, Policy* call for this Temper. They all make us *Members* of one another; and therefore (as *Members* are apt to do) we *rejoyce* or *grieve*, as the Reason is, in what we mutually suffer or enjoy.

If ever *Gold* or *Silver* or other Materials have any *Charms*; it is from your *Hand*, when *Nature* is mended by the *Workman's Art*. But these are Beauties below those of your *Principle*; and *Gold* and *Silver* have never more *Charms*, than when you *give*, nor are your *Hands* ever better employ'd, than when you are *giving*. And the Work of this Day is *Insinuation* enough to all those in whose Possession these Things are, that they also should take Care to use 'em to *God's Glory* and their Neighbour's *Good*.

And therefore not to neglect the rest of my *Auditory*, let me recommend to them the *Example* in the Text, with what I have said on and from it, and beseech 'em, that they would be persuaded to *do good*, in being liberal; distributive of what they have, merciful, hospitable, kind, well affected and charitable, as the Scripture variously expresses it. The Places to this Purpose are too numerous to lay 'em all before you, I must indeed

indeed go thro' the whole Book to do it, which almost in every Chapter speak of these Points, to inforce the Duty. Let it suffice, that I remember you of what this great Example of *doing good*, was wont to say, *'Tis a blessed Thing to give*, Acts xx. 35. Love is the Distinction, the Mark or Badge of our Discipleship; our Christianity is Love. The Heathens by the Light of Nature called Man ζῶον πολιτικόν, not only a social or conversible Creature, but one of a generous, publick Spirit: And whereas other Animals are purely selfish and have little Regard to the Welfare of the Species they belong to, he is look'd upon with another Eye; he is taught that he was not born for himself; and the manner of his being born implies as much, for he is altogether helpless not only Days and Weeks, but Months and Years; and would be very unhappy, if not immediately perish, did not others assist, breed him up and take care of him, while the rest of living Creatures are scarce born, but in a very little Time shift and live.

We may observe that the Grammarians, (an Etymology the Apostle warrants) call a good Man εὐσπλαγχνον, a *Man of Bowels*, Bowels of Compassion,

a Man rightly and fairly made. He is supposed to be a *Monster* in his Nature who appears otherwise, one very defective in his *Make*, with little of the *Man*, if he looks no farther than himself, is not kind to his Neighbour, tho' it were to no other end than to make himself more happy : So I speak, because truly, the Reflection upon the Good we do is very refreshing and pleasant ; and we eat our own Bread with better Relish, when we spare so much of it, as to enable others not to want it.

There were a Sect of Philosophers in the ancient Times, who never went to bed, till they had ask'd themselves *what good* they had done that Day. For they consider'd *Sleep* to be the *Sister of Death*, and they could not tell, but that their Souls might be taken from 'em that very Night, and their Bodies be removed from the Bed to the Grave ; and therefore thought it safe to state the Account between *God* and *them*. If they found they had done *good*, they laid themselves down and slept in Peace, if otherwise they were sorrowful for the Neglect, and put on the Resolution of double Diligence (to make amends) in case they lived to the



the ensuing Morrow ; for their Principle was, that it was their Duty to *do good* ; that to this Purpose they were born into the World, and if this *End* were not answered, it was the same Thing as if they had never been : And therefore like *Men*, like *wise Men* indeed, they were serious in this Matter, and every Night, as I said demanded of themselves *what good they had done ?*

'Twould be well, our Christianity could reach to the Height of this noble manly Custom, Give me leave to mind you of it, before it be too late, that at the Day of Judgment we shall all have the *same Question* put us, not by *ourselves* (it will be then ill timed) but by *Him* in the Text, *Who went about doing good*, the Inquiry, I say, will be, whether we have *fed the Hungry, cloathed the Naked, visited the Sick and those in Prison*, and in short acted like Brethren, who loved one another, and as an Instance of that Love (to please them and ourselves) done all the good we can, We read what follows the Answer, if we have done those good Works, the Works will follow us to the other World, appear in our defence and be graciously accepted of him, who has promised to re-  
ward

*ward every Man according to his Works,*  
Matth. xxvi. 46.

So that I conclude the whole with  
that short Exhortation of the Apostle,  
*To do good and to distribute forget not,*  
*for with such Sacrifices God is pleased.*  
To Him, Father, Son and Holy Ghost  
be Honour and Glory now and ever,  
Amen.

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A SER-

A  
S E R M O N

Preach'd at

*St. Lawrence Jewry,*  
To the Goldsmiths at their  
Yearly-meeting for Works  
of Charity, on Feb. 6. 1708.  
being the QUEEN'S BIRTH-  
DAY.

ESTHER ix. 19.

*Therefore the Jews of the Villages  
that dwelt in the unwall'd Towns,  
made the fourteenth Day of the  
Month Adar, a Day of Gladness  
and feasting and a good Day of  
sending Portions to one another.*

**W**Hen I consider what *this Day*  
is ; what we are doing on it  
and going farther to do, I  
thought the Words I have read unto you  
not



not improper for the Occasion. For as it is made a *good Day* to us by the Providence of God, so we on our Parts own it such a Day by keeping it as a *Day of Gladness and Feasting and of sending Portions*, or (as the Supplement is v. 22.) *bestowing Gifts on the Poor*; we do *good Works* on a *good Day*, such as express *Piety* towards God, and *Charity* to our Brethren; and we do it with that *Cheerfulness* as Men shew in those Hours, when they are *feasting* with one another.

That which made it a *good Day* to the *Jews* was *this*. *Haman* taking a Prejudice against *Mordecai* and his People, made it his whole Business to contrive their Destruction: He suggested to *Ahasuerus* that the *Jews* were a sort of Men with different Principles and a different Interest from *his*; and tho' living under his Protection and having the Benefit of his Laws, they however worship'd another God and in *another Way* than what the *Persians* did. They had religious and civil Customs peculiar to themselves, and very disagreeable to other Nations; so that it was not for his Conveniency or safety to have such neighbours: And therefore his Advice was, they

they should be rooted out, and if the King would be pleas'd to commission him for that necessary Work, he would undertake to go thro' with it, and thereby *enrich* and *establisb* him in his Throne. *Abasuerus* in a thoughtless Way consents to the Motion, and leaves *Haman* to his own Method to execute the Design; and to warrant his Proceedings gives him his Ring, *ch. iv. 8, 9, 10.* Hereupon the *Secretaries of State* were called, and care taken to disperse an Edict to all the Governors of the Provinces to be ready on such a Day to execute the King's Will: And for more Success the Posts were dispatch'd immediately, that the Project might be over before *Abasuerus* could have an Opportunity to change his Opinion.

But tho' this wicked Attempt against the Lives and Livelihoods of so many thousand *Jews*, was carried on with the greatest Expedition and Secrecy imaginable, *Mordecai* had notice of it, and therefore goes directly to Queen *Esther* and informs Her how Things stood, and what their Danger was, if not timely prevented by the Interest She had in the Affections of the King. *Esther* (a true Mother of her Country) under-

undertakes the Business, hastens to *Abasuerus* and by her Wisdom and excellent Spirit, diverts the King from his Purpose, has the *Edict* recalled, and the *Jews* in the mean time humbling themselves before Heaven in *fasting, weeping, wailing, Sack-cloth* and *Asbes*, it pleas'd God to work so far on the King's Heart, that one Night, not being able to sleep, he calls for the [*libellum memorialem*] *Memoirs or Records of his Court*, wherein reading how *Mordecai* had saved him from two of his Chamberlains [*Bigbam* and *Terefb*, who sought to lay violent Hands on him] but for this Service had received no Reward *ch. ii. 21*. He finding it so, and displeased with the Neglect, calls for the Reason of it; which not being sufficient to justify the Omission he was very much incensed, so that Queen *Esther* at that Juncture inviting him to a noble Banquet, (wherewith he was obliged to that Degree of Satisfaction as to bid her ask any thing *to the Half of the Kingdom*) she took the Opportunity to lay the Matter before him and let him know, what was design'd against Her and *Mordecai* his faithful Servant with the rest of her People: At which the King being much surprized, passionately demanded



demand'd, who the Author was of a Practice so foul? And she answering quickly that *Haman* was the Man, he order'd him, without farther hearing, to be hang'd on the *same Gallows*, the Wretch had just before erected for *Mordecai*. By which means the *Jews* were all preserved and put into a better Condition than they were in before.

Upon this Account *Mordecai* appoints a Festival to be kept by Way of *Memorial* for the Deliverance, and in Honour of the *Queen* who had been the Instrument of Providence to bring it about.

The Way of solemnizing the Festival, was with all the Instances of *Joy*, by making *Entertainments* for one another and being *kind* to those who were not so well able to help themselves. For as the Deliverance was *general*, they took Care that *every Body* should partake in the Joy of it; and therefore on these Commemoration-days *they* of better Circumstances had their Tables full, and *from* thence to *others* of Meaner Condition they always communicated of what they had; the *richer* sent to the *poorer*; that so every Member of 'em might more or less share of the Blessing.

The Text takes no notice of the *Devotional Part*, in thanking God for what was done; but the Word *feasting* implies it. For as when we read of *Fasts* in Scripture, there is ever meant all the Branches of an Humiliation to recommend that to God, (such as *Prayer, Tears, Abstinence* and the like) so without doubt they had also their Forms of *Praise* in every *Festival*; and as by *fasting* in the one Case, their Spirits were deprest and humbled in the Sight of God, so in the other, their Tables abounded, that with more Cheerfulness they might express themselves and the Sense they had of the Divine Favours. They *feasted*, that their *Joy* might be the greater.

This is the History of the Text; wherein we read of a *good Day* because it was a *Day*, when the Jews rested from their Enemies and which was turned unto them from Sorrow into Joy, from mourning into a good Day. For which reason the Queen and her Cousen *Mordecai* issued forth an Order, that it should be made a *Day of feasting and Joy and of sending Portions to one another and Gifts to the Poor*.

As to ourselves who are to make the Application of this Passage of Scripture: We are not indeed in Bondage to any foreign

foreign Power (which was the Case of the Jews at this time, disperst thro' all the Provinces of the *Assyrian* Empire) but our Danger otherwise was full as great, and the more we enjoy our *Religion*, *Liberty* or whatever else is *dear* to us, our Fears were so much the greater on the Account of that Danger, and the Apprehensions we were under of losing all. If we look *abroad*, we can't but be sensible with what an high Hand and malicious Heart that *Monarch* carries it towards us, whose Character the Prophet gives, *Habac. ii. 5. A proud man and not willing to keep at home, but enlarges his Desire as Hell and is as Death and cannot be satisfied, but gathereth to him all Nations and heapeth unto him all People.* How formidable an Enemy he is, we may partly judge from his being able to stand it out, for so many Years, against the *united* Powers of so many *rich* and *warlike* Nations; the Necessity of whose *Confederacy* to preserve us all, shows itself a great deal in the Difficulty of the Work to reduce him with our *Joint-forces*. What could a *single* Nation do with him? And what an Instance of Providence is it, for the common good of *Europe*, that such a *Confederacy* was



set on foot and still stands or continues (among Persons of *different Principles* and so *distant Countries*) to give a Check to his Ambition, whose Business it is to swallow us all and make himself as *absolute* in *other Places*, as he is found to be at *home*, where the Subjects are as much Slaves, as in *Pagan Dominions*, having but one standing Law, that of his *Will*, and executed with the utmost Exactness to gratifie his Ambition. His Thirst after Empire puts him on all the Arts of *War* and *Policy* to gain his Ends. And tho' to be sure he can have no Degree of Kindness for any of his *Opposers* (tho' they desire no more than to put a stop to his unreasonable attempts) yet he looks on *us* with a particular Prejudice; and the Weight of his revenge on *us* will be so much the heavier in proportion to the Reputation we have of being the *Heart* of the Confederates. So indeed we *are* and so *accounted*; and therefore tho' sometimes Rumours pass among us (as groundless perhaps as many other Stories of the like Nature, proceeding from Mens Passions) concerning the secret Intentions of *this* or *that* Prince, (whose Conduct we are jealous of) yet *we* ourselves have been under  
no

no such Suspicion ; but are look'd on as a very constant and serious People in what we do. So that he must needs be more implacably bent against *us* here, in proportion to the Vigor he observes we show in putting a Check to his incroachments every where. But should he once prevail, we might quickly see the Consequence of what we are about, and how he would use us for our just and modest Desires to bring him back within the Compass of his own Territories. This then has been, is *our Danger*, and we could not, cannot be easie under so much Fear, tho' hitherto safe thro' the *Providence* of God, the *good Conduct* of our excellent *Princess*, and the Wisdom and Fidelity of those about her.

If we bring our Eye *home* to view the State of this *Island* ; let us call to Memory, for how many Ages it was the Seat of Contention, either *actual War*, or Preparation for it ? The Peace we had, was *pax infida* (as the Historian calls that between *Rome* and *Carthage*) not to be confided in, but left us restless and suspicious of what was coming. 'Twas only a kind of *Suspension of Arms* (as *Plutarch* speaks) till they had a fair Opportunity to break again : Little better

than a *Truce* to bury the Dead or recover Breath, and they who first regain'd their Spirits, were the Aggressors to invade and annoy their Neighbours.

What *Ravages* and Spoils? What *lives* lost and *Blood shed*? What *Wast* and Desolations on the Borders? What *Treasures* consumed in these Quarrels, while the *Distinction* was kept up between us? How often did those of the *North* run in upon us and sometimes with so much Force and Success, that it cost our Fathers many Embassies to *Rome* to request their *Legions* to protect us? And these failing (thro' *foreign* Invasions or *civil* Wars which obliged 'em to stay at home to secure themselves) then were we brought to the sad Extremity to invite the *Saxons* and others in, who made use of the Opportunity to canton the Country for Colonies of their own; and the Names the several *Parts* of the Kingdom retain to this Day, are so many Badges of our Slavery to 'em; None preserving their ancient Liberty, some few of the *West* excepted, whose Valour and Happiness of Situation were their Security, tho' the Enemy was pleas'd to excuse their Prosecuting the War farther, by giving it out, that it was not worth their Pains, And



And when afterwards K. *Henry VII.* (like a wise Prince) laid the Foundation of better Times, by marrying his *eldest Daughter* to the *King of Scots*, which had its desired Effect by King *James's* Succession in both Kingdoms (whereby our Case grew much better by having both of us the same *Head*, whose Influence went a great way to keep us more quiet than in the preceding Generations) yet still we continued a *divided People*, two distinct Bodies with *National Interests*, and some Modes of Administration peculiar to ourselves; which made us after all a sort of Strangers and very independent one on another: So that some Things were done so repugnant to each other's Welfare, that they created no small Animosities between us (as in the late Transaction concerning *Darien*) and 'tis to be fear'd there wanted only a safe Opportunity to let one another know ourselves.

'Tis true, while *one* Governour managed these *two Bodies*, the Enmity slept in a great measure; but the Succession ending in our present *Lady* and *Her Issue*, what was there, in prospect besides bad Weather and a *Cloud*, which tho' now no bigger than a *Man's Hand*,  
N 4 might

might in time have spread over the *whole Island*, and then what could there be in expectation but to return back to the old State of War, which the *French King*, that Troubler of the World (whose Ally the *Scotch* always were before the *Union*) would take Care to promote, till he got the Opportunity to swallow *both* up, and so make us pay very dear for not better agreeing between ourselves.

We pray indeed, we ought in Point of *Duty* and *Safety* to pray, and that very earnestly, for our Sovereign now on the Throne; but in the mean while we must be sensible that no *Wisdom*, no *Piety*, no *Vertue* is Security against the Grave. *Death* makes no Difference between the greatest *Prince* and the meanest *Beggar*; and therefore whenever that *Black Day*, that fatal Hour had happen'd to us, we should have seen a sudden, a dismal Change: The Vizard had been speedily taken off the Face, to let us see each others Complexion, desirous then of no longer Cover or Disguise.

This our *Ancestors* were aware of; and for this Reason mighty Endeavours were used to make this *Island* as much *one* as Nature seems to intend it to be by its excellent Situation? An happy *Situation* surely

surely with respect to itself, whose towering *Clifts*, and as lofty wooden *Walls*, are a good Protection against all Enemies excepting those *within* ourselves. And therefore what *Art* and *Pains* taken to make us Brethren, to cement and unite us, that becoming one People and our Interests the same, we might both conspire to make each other happy.

A good Work certainly it was, but could never be brought about. The Difficulties seem'd insuperable and were made worse by *their* Interposition who dreaded the Consequence of such an *Union*: And so our Fears remain'd by having in View the future Times, which might have proved as bad, perhaps more tempestuous than in the Ages of our unhappy Fathers. So that here was another *Danger*, and thence a melancholy Expectation of what was to come, and which no Wisdom was able to prevent, till *she* came, whose Conduct and Resolution Providence has had an Eye to; and of whom it may be better said, than it was of Queen *Esther* on the like Occasion (which you had before) that she *came unto the Kingdom for such a Time as this*, ch. iv. 14. 'Twas a Blessing of Heaven reserved for her *Birth* and Reign; and *she*



she to the Wonderment of all the World has finish'd the Work, which so many of her Predecessors labour'd in vain for : And we think it a *good Day* to see it so well done.

'Tis very probable, *particular Interests* (of which however I am no competent Judge) may have reason to object and wish it *otherwise*. They may be tempted to say with the Prophet, that *we have multiplied the Nation, but not increased the Joy*, Is. ix. 3. But, as when we speak of a *Prince*, we mean a *common Father or Mother* (the *Father* or *Mother* of the *Country*) so the Safety and Prosperity of a *Nation* (as such) is vastly wide from what each *individual Subject's* is. 'Tis hardly credible that a *general Good*, should ever be brought to pass without pinching on *some* Members of the Community concern'd in it ; yet 'tis no less *Good*, tho' it should so happen ; and in such a *Good* tho' not heeded, the Happiness even of those Members some way or other is also included ; and if the *Publick* should suffer on any Account whatever, how can any one *Man* or *Woman* believe themselves happy, or how shall they expect to be happy long ?

I go on to one *Danger* more, heretofore hinted, but give me leave to be somewhat more formal and large on it now. It proceeds from our *Divisions* and Difference of Judgment observed up and down this Nation in religious Matters. The Minds of Men are variously imprest with these Things; and they have such an unhappy Influence on the *Heart*, that they sower the *Affections* towards one another. It too often falls out that *Principle* degenerates into *Interest*. Our Disagreement in such Points ends in *Partisanship*, and the *Rule* of Vertue and Honesty becomes nothing else, but a strict Adherence to those we esteem our Friends; yet *Truth* is *one*, it can be but *one*, because God is one, the God of Truth: And as for *Religion* (really so) it is of a sweet and harmless Temper: Its main Ingredient is *Charity*, I mean a compassionate and kind Opinion we *mutually* have of what is thought or done. This makes us *suffer long*; will not have us envy; forbids boasting and Pride; takes care we behave not ourselves *unseemly*; keeps us from *seeking our own*, or other Peoples; persuades us to Meekness, and to lay aside every Thought of Evil, 1 Cor. xiii. 4, 5, 6. But alas! were this

this the *Test* of our *Christianity*, where shall we find *Christianity* in the World? when our Altercations in Punctilio's (which in themselves concern very little the Welfare of the Soul) commence at last into a settled and radicated Hatred; and we judge him the most serious and zealous Man in the Profession of Religion who best expresses his natural Passions and is distinguish'd by the Heat he shows in running down his Neighbours.

It is impossible, I think, that we should all have the *same* Sense of Things, because of that *Variety* of Capacity we hourly see in the means of Conveyance. The *Understanding* is inform'd by the *Senses*; and the *Mind* has few Impressions, but what (thro' the *Senses*) come to it from outward Objects. So that the *Senses* differing (which are in some People quicker and more perfect than what are found in others) it follows of course, that as the Passage is to the Soul, the Knowledge of Things must have their Degrees; and the *Ideas* of the Mind, from what is *seen* or *heard*, cannot be the same in every Man and Woman, who understand what it offer'd 'em in Proportion to their Abilities, *i. e.* as the *Eye* or *Ear* is qualified to receive it.

But



But then it ought to be remembered that every individual Member of the *same Communion* is under this Misfortune ; yet, tho' they think not alike in every Point of what they assent to, this Inequality of Apprehension causes no Breach of Friendship ; nay they so consent in the main, that the World sees they are all of 'em of the same Communion still. A Piece of Charity that ought to extend itself as far as Christianity reaches ; and then there would be but one Body, tho' there might be some Distance in the Situation of the Parts.

But how easie soever this be in the *Theory*, we find it in *Deed impracticable*. We are every one *wise in our own Eye* ; and that Conceit or Stiffness of Thought about ordinary Subjects, has thrust itself with no little Violence into the Lessons of Religion ; so that too many *abounding* in their own Sense and more fond of it than others are, they expect to be observed in what their Judgment is : Hence new Societies commence and new Rules are framed peculiar to their Way, and hence in a Word, are all our Distractions. *Hinc illæ lachrymæ.*

Pray God we are not *carnal* in so doing. And whether it be so or no with

us, we might the more readily discern, could we be so fair as to ask our Hearts, why we are not such as our Neighbour is? And whether there be no present *Interest*, no *Picque*, no *Passion* in what we do? I speak not of us all, God forbid! But let them look to it, who offer the sacred Name of *Conscience* when there is really none. Let such of us take it into Consideration that God *searches*, knows the *Heart*; He sees the true Reason of what we do and why we are such or such to discontinue our Peace. And I do beseech all such my Brethren and Fellow-Christians, that they would think of no other Reason to keep us asunder, but what will hold at the *Day of Judgment*, when all our *Secrets* shall be disclosed.

I am well satisfied, there is such a Thing as *Conscience* in the human Constitution. I do believe there are some good Men who attend its Motions and are guided by what it says: And these Men are very excusable in *God's Eye*, and ought to be so in *ours*, should they think amiss. If they are sincere in what they are persuaded of (which is what makes it *Conscience*) they are in the right, while they keep Punctually to it (what-  
ever

ever 'tis) because *whatsoever is not of Faith is Sin*; and be they otherwise much in the *wrong*, they deserve no worse Usage from us than *Pity* and *Prayers*; and 'tis to be hoped these Means of Conviction will give 'em no Offence. If really so or so persuaded, we are of Opinion, they challenge the same Liberty of Thought as we ourselves do in what our Sentiments or Judgment is; and if *Liberty* be a precious Jewel on any Account, I think we ought to enjoy *this*; because it has an Eye to our *future Interest*; and he who seeks to deprive us of it (so stated) thro' Affectation or a Belief that he is wiser than his Neighbours, such a Caviller is no Friend to *Mankind*; he do's not consult *human Infirmary*; he do's not regard the Doctrines of *Christian Religion* requiring *Forbearance* and *Love*, to those especially who give us no other Occasion to be our Enemies, but that they apprehend not Things in the same manner, as we do ourselves.

This *Liberty* then we all have; it has been often confirm'd from the Throne, and with a serious *Heart*, as well as serious *Words*, which constantly shows itself in that *Impartiality* the Queen uses towards all her Subjects; and in Case of  
any



any Bias or Distinction, it is to them (however called) who seem most desirous of *Union, Peace and Love* to make *Her and ourselves* happy.

So that this is another Blessing of Her Reign; and we hope She was *born* to proceed yet farther and bring us all to a *more strict and beneficial Union*.

These are the Mercies arising from *this Day* on which the *Queen* was born. And if we suppose any *Danger* from what I have been enlarging on, and any *Happiness* to be rid of those *Dangers*, then we may well give *this Day* the Character *that* in the Text has, that namely 'tis a *good Day*. 'Tis a *good Day* let us rejoice and be glad in it.

I have been so long on the *Text* and the *Particulars* I applied it in, that I must be very short in what is *behind*: Indeed *you yourselves* meant it so, by pitching on *this Day* to meet together, chusing rather to hear of *that Good* which Providence on *this Day* has blest the *Nation* with, than to hear of *that Good*, you are now doing; which however is a *Good*, and the more *Good*, when it brings the less Noise with it.

Yet in this respect 'tis a *good Day*, because you do good on it and do it in the same  
Manner

Manner the Text mentions it, by making it *a Day of feasting and Joy and of sending Portions to one another and Gifts to the Poor.*

That is called *good* which is either *pleasant* or *profitable*, in some Way or other grateful and beneficial to us. And *to do good* is to *impart* what we have, and which we think will be welcome to others, as a means to make their Case better than it was before. And this you do by rejoicing and providing those Things which are apt to raise the Spirits and make our Joy more vigorous and spritely than it would otherwise be, yet without being selfish or voluptuous in it; but only that hereby an Opportunity may be had to come together, and with the greater Cheerfulness and Consent thank God for his Blessings to us, and *provoke one another to Love and to good Works.*

By communicating after the Way of *eating and drinking*, we shew the good Understanding there is between *Ourselves*: 'Tis a Sign of Friendship and what becomes Neighbourhood, *to break Bread* at the same Table, a Phrase used for feeding together; and they who were absent at such Times, the old Custom was to send some convenient Share of  
O what

what was then eating, to them in their respective Houses; if *rich*, to signify their Respect; if *poor* their Compassion to 'em, that neither *rich* nor *poor* might be forgotten. A kind Custom and still practis'd by many among ourselves.

But in sending such Portions to the *weathier Sort*, it might be thought a Piece of *Craft*; it may be called worldly Policy and Design to do it, that so they may be invited to send to us again. And therefore *Christ*, who made his Remark on this Practice, says, that it is no more than what the *Publicans* did, who were good to them who would be sure to take Care to return the Kindness, *Sinners love those who love them, Sinners will lend to Sinners to receive as much again*; but adds he, speaking to his Disciples, you must go farther, *do good and lend hoping for nothing again*, if you will be *the Children of God who is kind to all without Distinction*, Luke vi. 33. And this is more especially your Way in what *you* do, to have an Eye to them who can't serve themselves and from whom nothing is expected, besides the pleasant Sense of what you are about, in Conformity to the Divine Example, by being *merciful as God is merciful*.

I shall



I shall not bestow many Words in describing *Charity* to those who understand it so well. The *Practice* is sufficient to prove the *Principle*; and in doing the Work, it may be reasonably judged that we thro'ly know *what* the Work is and *why* we do it.

And indeed, whether we consider we are *Men*, *Christians* or *Citizens*, we are but so many *Members* of the same *Body*; and then *Nature*, *Religion*, and *Policy* teach us, that 'tis the Duty of one Member of such *Body* to take care of the rest. And let it be said on this Occasion in Pursuance of that Allusion, that those Members of the *Body* as are thought *less honourable*, upon those you bestow more abundant Honour, as St. Paul speaks, 1 Cor. xii. 23. You consider the *poorer*, the most despiseable Parts of this *Body*; to these your Care reaches, and with such an Impression of respect, that they be well called *Gifts* and *Portions* rather than *Charity*.

*Charity* is giving to the *Poor*; and this is sometimes done to such People whose *Mouths* are louder than their *Wants*; It very often, too unhappily contributes to *Vice* and *Idleness*, and to such we

give to avoid their Importunity ; but is the less Charity, (strictly so) in this Nation, where the *Law* itself is so *charitable* and makes provision for 'em. True Charity (as our Circumstances are) is towards *them* whom the Law over-looks, and the more unwilling *these* are to be a Burthen to us, the more willing *we* are and more industrious to serve 'em. We find *them* out rather than they *us* : And the *Good* we do 'em is not to satisfy a craving Appetite for a *few Minutes*, as in ordinary Cases, but we do it in such a Manner, as makes it a solid and *lasting* Benefit, and thereby we enable the Objects our Eyes are upon, not only to do themselves good, but to be the Instruments of Providence in their Generation to help others in their Necessities. We make it what the Scripture says of it, *a Work and Labour of Love*, which is not always taken notice of in what we give.

To give of what we have and can well spare, 'tis very *easy*, there is no Trouble in it ; it may proceed from *Softness of Temper*, without the Motives of Religion ; But Christian-Charity employs the *Head* as well as *Heart* ; and  
being

being inclined to do good, we bestow some Thought to make it truly such to whom we give.

And let me speak it to the Commendation of this Age, that Charity was never better understood, never better expressed than now it is, in taking care of our *Youth*, by bringing them up to useful *Trades*, and teaching them the *Principles* of holy Religion, in order to be made *good Men* and *good Citizens*. And *you* in particular, whose Business leads you to be very conversant in all the Curiosities of *Art*, you have brought your Improvements into the *Sanctuary* of God, and do make your Charity the Result of much *Contrivance*, that what *Good* you do, may be *well* done, and as it is a Work valuable in itself, it appears beautiful to all that see it.

I have no more to add, but to beseech you to continue in the same Mind, by proceeding cheerfully in an Undertaking so pleasing to God and so advantageous to the World; and then to beseech God, to bless what you do, that you may live to see more Fruit of your Labour, and that such a Sight may make it *a Day of Joy and Gladness*, and  
O 3 that



that the sweet remembrance of what you have done, and yet do on *these Days*, may make you *pleasant to yourselves, welcome to your Neighbours and acceptable to God thro' Jesus Christ. To whom with the Father and Holy Spirit be all Honour and Glory now and ever, Amen.*

**A SER-**

A  
S E R M O N

Preach'd at

*St. Ann's Aldersgate,*

JAN. 18. 1708.

CONCERNING

AGITATIONS:

On occasion of the French Prophets.

1. SAM. xix 24.

*And he stript off his Clothes also and  
prophefied before Samuel in like  
manner, and lay down naked all  
that Day and all that Night.*

**S**AUL had a Prejudice to *David* on  
the account of his great Successes  
against the *Philistines*, whereby his  
Reputation was so raised that the King

envied him and fought his Life, as appears in the Chapter before, v. 10. for he threw a *Javelin* at him and therewith had smote him to the Wall, had he not slipt out of his Presence; tho' at the same Time he was playing on his Harp to remove the melancholy Fit the King was then in from a wicked Spirit, which had seized him and put ill Thoughts into his Head.

Upon this, he sends Officers to *David's* House to apprehend him there; but by a Peice of Craft, his Wife used on that Occasion, he escaped their Hands; and for better Security went to *Samuel* at *Naioth* in *Ramah*, a pleasant Retirement, and where the Prophet, with some others he had got together, led a *Collegiate-Life*, and spent their whole Time in the Exercises of Religion and such Studies as gave 'em a clearer Insight into what Religion was, and how to be exprest to the Glory of God and the Good of Souls.

The Reason why *David* fled thither was, because he thought himself safe under the Protection of *Samuel*, whom *Saul* revered as a *Prophet* of God; and whose Way of Life at *Naioth* was such that even the *Philistines* themselves  
look'd



look'd on his dwelling as a *sacred Place* ; so that tho' they had a *Garrison* just by, they did not offer to disturb him, but he lived in as much Liberty and Safety, as if he had been in the Heart of the Kingdom.

*Saul* hearing that *David* was there, sends Messengers ( *Josephus* calls 'em *Soldiers*, and the vulg. Lat. *Lictores*, Sergeants or some such Persons ) to arrest and bring him to Court, in order to put him to Death. But it seems, as soon as the Men came to the Place and beheld with what *Zeal* and *Piety* they exprest themselves, in the Divine Service, they were so taken with what they *heard* and *saw*, that they thought no more of their *Commission* or Errand they came thither in, but join'd in the *Worship* with the same Seriousness and Affection they saw in the Rest of the Company ; *the Spirit of God came upon them and they prophesied also* ; they sang Hymns and Praises to God with an uncommon Spirit, and such Raptures of Devotion, as were never observed in 'em at other Times ; the Grace of God wrought powerfully on their Hearts, and there was nothing seen in their Behaviour but what became very religious Men.

These

These Messengers not returning, as was expected, the King sent others *twice* after; but they were served in the same manner, *they prophesied likewise*, v. 21. Hereupon he goes himself in *Person*; but was seized with the same Spirit of Devotion; so that he became quite another Man, as is said of him on the like Occasion, *ch. x. 6. he also prophesied*, and with so much Fervency, as to commence ecstatic; *he stript off his Clothes and lay down naked all that Day and all that Night.*

Whether this sudden Change was any more than to let *Reason* recover itself and over-rule his *Passions*; that his Wrath was appeased, and the ordinary Grace of God interposing, he considered now at last the Madness of what he was about, in seeking the Life of an useful, innocent Man; or whether it was indeed an *extraordinary Spirit* which managed and made him lay aside this scandalous Attempt against *David*, especially in this Place, we know not well; plain it is his Resentments were over for this Time, and the Work is imputed to the Spirit of God, whether done in the *common* or *unusual* Way, as in those Hours when the *Prophets* (strictly so) were inspired from Heaven. And

And therefore this allowed, it is to be examined how we are to understand the Behaviour of *Saul* in this case, and to see what Proof this Passage is for *inspired Persons* to do these or the like Things, to convince the World that they are acted by a good Spirit, and hereby warranted to assume the Reputation of being the *Prophets* of God; whether such *Agitations* and *Raptures* bespeak a *Divine Spirit*, as *this* certainly was which moved King *Saul* when he came to *Naioth*, and while he *prophefied* he *stript off his Clothes* and *lay naked*, during the Hours wherein he was thus affected? So that here we enquire into two Things.

1st, What may be meant by *prophefying* in this Place?

2dly, In what Sence we are to take *Saul's stripping* himself and being *naked*, while he *prophefied* at *Naioth*?

1st, What may be meant by *prophefying* in this Place? *Prophecy* do's not always signifie a Divine Power given Men by Inspiration to recal *past*, foretel *future* or reveal *present* Secrets; the Word is more extensive, and reaches all the Instances of *Religion*, whether it be in *worshipping* God, or *teaching* People to worship him as they should. And so every



every *Votary* and every *Preacher* is called a *Prophet*, tho' not in the same Degree with him, who knows *secret* or *future* Things, impossible to be known without an extraordinary Spirit. So he is said to *propheſie*, who *ſpeaketh unto Men to Edification, Exhortation and Comfort*, he that *propheſieth*, *edifieth the Church*, 1 Cor. xii. 3. The *Interpreter of the Prophets* is called a *Prophet* (ſaith *Aquinas*) and ſo *Aaron* was *Moses's Prophet*, becauſe he did the Part of an *Interpreter* while he ſpake to *Pharaoh*, *Exod.* vii. 1. And not to multiply Texts of Scripture, he that *declareth the Will of God*, is accounted a *Prophet*, whether it be by *ſpecial Revelation*, or the *Operation of the Divine Grace*, in the uſual Way qualify'd for it.

So again *thoſe* otherwiſe concern'd in the *Worſhip of God*, have the Name of *Prophets*, as the *Students of the College at Naioth*, who came down from the Hill of God to meet *Saul* with *Pſalteries, Tabrets, Pipes and Harps*; with theſe they *propheſied* (ſo 'tis repreſented) becauſe theſe muſical *Inſtruments* were uſed on a *religious Account*, to expreſs with more *Cheerfulneſs the Praises of God*, *Chap.* x. 5. And for this Reason, *Aſaph,*  
*Heman*

*Heman and their Sons, who sung in the House of the Lord with Cymbals, Psalteries and Harps, are brought within the Number of the Prophets, because by this means they raised the Spirits of those who came to the Temple at the stated Hours of Devotion, 1 Chro. xxv. 1. In which sense Hanna was a Prophetess, because she departed not from the Temple but served God Night and Day with Fastings and Prayers, Luke ii. 37. And God gives Abraham the same Stile in praying for Abimelech, Gen. xx. 7.*

The Reason of the Language is, because the *Subject-matter* of the Divine Service was mostly some *Prophecy* fulfilled or to be fulfilled in due time. In this their *Prayers* or *Praises* were engaged, and therefore this some how or other affecting the *Speaker* or *Worshipper*, he was called a *Prophet*, because religiously busied in those Things which they, who were *Prophets* indeed, had delivered by Inspiration from God.

If we search narrowly into what past here at these Hours concerning *Saul* and his *Messengers*, it may be presumed, that their *propheying* was no more than being *present* with *Samuel* at *Ramah*, while he was *serving* God according to his

his Custom, and their *joining* in the Service with an unusual Zeal. For there is not one Tittle mentioned to discover 'em Prophets in any other Sense. But because the King in particular, shewed more of the religious Man *now*, than ever he had done before, it became a surprising sight to those who saw him, and thence the Proverb commenced among the *Hebrews* [*that Saul is among the Prophets*] to denote a very *unexpected Event*, such as this sudden Change of *Saul's* was in serving God with that Fervency of Spirit, as was never observed in him before this Time; and in all Likelihood, *this* and nothing else is meant by the *prophesying* of King *Saul*.

2dly, We consider in the next Place the King's Behaviour under the Influence of the Spirit, whether ordinary or otherwise, and what these Phrases amount to, *he stript off his Clothes and lay down naked*, which at first Sight and precisely taken bespeak him more a *frantick* than *religious* Man, and acted by a *Spirit* very different from *that* of God, which never causes such *Raptures* as are unbecoming our Character of being wise; grave, solid and intelligent Beings, especially when Reason is refined and improved by



by the Holy Spirit as in *Saul's Case* now before us.

By *stripping* then is meant, that he laid aside his *military* or *royal* Habit, to appear (without Distinction) One of the Company with whom he now was, in setting forth the Praises of God. The Sight of his *Armour* or *Princely Robes* might have raised the Fears of those he came to and broke off the Divine Service they were employ'd in, upon the Apprehension of some tragical Design against 'em; and so much the rather, having probably some Intimations of it before from the Mouths of those Messengers he had thrice sent in the same Errand; so that the *putting off these* was a sign he intended 'em no harm; that he would be taken for one of themselves during the holy exercise, wherein *he* was desirous to be concern'd as well as *they*.

And in this Sense he is called *naked* (comparatively so) having *flung off* some of the *upper Garments* he came thither with, and which were not so proper in a religious Place, where nothing was to be seen but Peace, Friendship and Love. Whereas his *Armour* or any other *Ensigns* of Authority had portended some Danger; and therefore to quiet all their Spirits

rits, he laid these Things by, as a Declaration to 'em that all was well.

'Tis the Way of Scripture to word it in the *extreme*, when there is only an *Abatement* of what is mention'd; as when *Nilus* is said to be *dried* up, tho' only *wasted*, as one Word explains the other, *Is. xix. 5.* So they of the Ship wherein

*Jejunus dicitur qui parum  
comedit perparum & obiter;  
perparum & quasi nihil, nihil  
per modum stari justique pran-  
dii. Alap. in loco*

*Paul* failed are represented *fasting* fourteen Days, because what they had eaten was *very little*; they had no *set Meal*, as at other

Times; they had neither *Stomach* nor *Leisure* to be so formal, as when they were in no Danger at all. Thus *David* dances *naked* before the Ark of God; when he brought it from the House of *Obed-edom* to *Jerusalem*, yet he had a *Linnen-Ephod* or a *Robe of fine Linnen* wherewith he *girded* himself, that he might seem more a *Priest* than a *Prince* on this Occasion, to the Honour of Religion, *1 Chron. xv. 27.* And so *Noah* was *naked*, because his Garment slipt aside and was by that means *uncovered in part*; as Men in Sleep (which was his Case) are apt to throw off the Clothes, thro' the Heat of *Wind* or *Weather*, *Gen. ix. 21.*

IF

If we read that *Isaiab* and *Micah* were *naked*, they were *Prophetically* so, i. e. they wore the *Sackcloth* no longer, which was the *Prophets* Attire, and which they always put on in the Time of *Prophecy*; and from *this* Habit, *Elijah* is called an *hairy Man*, 2 Kings. i. 8. They were not without all manner of Clothing, but they had not such as distinguished their Office, and therefore when out of their *Prophetick Fits*, they are said to be *naked*, tho' at the same time apparell'd like other Men. The Prophet threatning the People with ill Times, bids 'em *strip* and make themselves *bare*, i. e. leave off their *Finery* the ornamental Part of their Attire, such as they were wont to please themselves with and express vanity. They were to be no otherwise *naked*; for in the same Verse he requires 'em to *gird Sackcloth on their Loins*, change their *Pride* into a *penitential Garment* and humble themselves before God, *Is. xxii. 11*. And when there is observed some such Alteration in the Apparel of Men, they are called *naked*, according to that of *Seneca*, *He that sees one meanly clothed presently cries out*

P that

*Sic qui male vestitum & pannosum vidit nudum se vidisse. dicit. Sen. de Benef.*



that he saw him naked, because so ragged, that what he had on, hardly covered Shame, to be sure was insufficient to keep him warm, and shew'd his Poverty or low Condition. Which is what St. James and our Lord himself aims at, by those they call naked, and whom our Charity is to have an Eye to in clothing

'em better. So that Saul's Nakedness was not literally so, as if he had no Clothes at all (like People possess) but he had not the Appearance of a

*Nudum Habrei vocant eum qui superiori veste exutus est. Sic Germanos Mela plerunque nudos egisse dicit, interpretatur id Tacitus, rejectâ veste superiore.*

Prince or a Soldier to terrifie the Assembly: He either changed his own for a religious Vestment (as some Commentators believe) or he laid aside those he came thither with, that looking like a Votary before David and Samuel, they might not mistrust him, as in any other Habit they would more reasonably have done.

Then as to his lying down (suppose on the Ground and there lying) naked all that Day and all that Night: The Original has no more than that he fell; not on the Ground (for that had been an improper Gesture or state of Body for the

the Praises of God, which is understood by his *propheſying*) but [*de mentis ſtatu exceſſit*] he fell into a *Trance*; perhaps (as generally explain'd) his Mind was overpower'd, and the Buſineſs he came for utterly forgotten; ſo that he continued in this good Humour, was agreeable to the Company, and as zealous as any of them during his Stay; which being for full 24 Hours, *David* had ſufficient Time to withdraw himſelf and return to *Jonathan*, to let him know the Danger he was in. It was no ſuch *falling on the Ground*, as to lie groveling there, to ſome and rave, as thoſe acted by evil Spirits commonly do. Nor do I take it indeed that he fell into a *Trance* properly ſo, which makes the *Senſes* uſeleſs and ſo feeble ſometimes as to force the Party affected to lean *down* or fall on the *Ground*; but there was a *Change* in his Mind, as in *Balaam*, *Numb. xxiv. 4*. There were Impreſſions on his Spirit wide of thoſe he brought with him to the holy Place; His Conſcience ſmote him for what he had reſolved to do againſt *David*, and

*Aſſati ſpiritu malo indecoris motibus jactabantur. Diabolus efficit ut homines ſeſe deformiter gerant, ſuos vi cogit, & rapit, & linguam eorum incitat, & oculos torquet, & totum corpus ſua diſſimè agit. Pet. Mart.*

therefore not only waved the putting it in Execution, but he did the Part of a *pious* Man; and the Manner the Company exprest their Devotion in, was so taking, that he look'd like a Person ravish'd with it, and was willing to partake in what they did.

This is a *Change* frequently happens when People think least of it; as in prophane History we read, that a *young lewd Spark* being much in Drink, went to the School of *Xenocrates* with design to disturb and affront him, but before he return'd he was so well pleas'd with what he heard the Philosopher say, that he threw away his *Garland* (which is what they were wont to put on in those frolicksome Hours) as a Sign he was sorry for his Folly. Thus St. *Augustine* while a *Manichee* went to hear St. *Ambrose*, in order to carp, and expose his Doctrine; but was, contrary to Expectations, caught by the Ears (as we say) and turn'd one of the most zealous Champions of the catholick Cause. So in the sacred Writings, the *Captain* who came to apprehend *Elijah*, submitted himself and begg'd the *Prophet's* Pardon, 2 *Kings* i. 13. And those Officers the  
Chief-



*Chief-Priests* and *Scribes* sent to seize *Jesus*, came back *re infecta*; and were so much charmed with what they heard him deliver in his Sermons, that they had the Courage to tell their Masters, that they could not in Conscience do what they required, for *never Man spake like this Man*. John vii. 46.

In some such way, the Messengers of King *Saul* were powerfully affected, and therefore were not able to lay violent Hands on *David*. And likely it is that *Saul* himself was moved much after the same manner, and repenting of what he was going to do, not only desisted from his wicked Purpose, but *disrobing* himself of every thing which might create a Suspicion of being an Enemy, he join'd in the *Worship* and behaved himself very differently from what he had hitherto been.

This I judge to be the true Meaning of *Saul's* Carriage at this Time; And if it be a Work attributed to the *Spirit* of God, it is, because there is no Good but what proceeds from him: He puts good Thoughts into all our Hearts; and *in his Hands are the Hearts of Kings* more

especially, and *he turneth them whithersoever he will*, Prov. xxi. 1. As in this Prince's Case, whom I have been discoursing on; And whose Mind was so wrought on, that notwithstanding his Fury and Malice against *David*, he was in a Moment so altered for the better, that his Change became a Proverb in *Israel*, to signify a very *strange Event*; as when so ill a Man as *Saul* was, should turn *Votary* and *prophesy*.

I have dwelt the longer on this *Example*, because 'tis the most celebrated Instance in Scripture to give Countenance to that *wild Behaviour* which many among us (of various Denominations) have in this last Age been seen in, and which they have fathered on the *Spirit* of God, when it is so very short of what we do expect from the Conduct of *right Reason* in Man. And the more extravagant the Motions are, they have thought themselves indued with a greater Measure of the Spirit, whose Presence and Operation they have judged of by the odd appearance they made, such sometimes as might provoke our Laughter and sometimes call for our Pity to see  
em

'em so grossly deceived, in what so much and so nearly concerns 'em.

But whatever other Refuge they have, I think this Instance of King *Saul* will stand 'em in little Stead. For tho' undoubtedly managed by a *good Spirit* at this Time, yet his Carriage, as explain'd, can be no precedent to justify them. Neither indeed was he a *Prophet* in any other Sense than as he worshipped and praised God; which was the more taken notice of by the Writer of this Passage, because the King began his Journey with other Thoughts; But instead of doing Mischief to *David* (the Thing intended) his Heart was so changed, as to fall into a serious Fit of Devotion and magnifie God who had design'd *David* for his Successor in the Kingdom.

And truly if we consider well the *Nature* of the *Spirit* of God, and those *Fruits* of it (St. *Paul* mentions, *Galat. v. 22.*) *Love*, *Joy*, *Peace*, *Gentleness*, *Meekness* and the like: We can't believe this *Spirit* to be there, when we see *Effects* so very contrary to what we take him for. An unruly, violent, heady and rough Temper likens us to the *Beasts* which are hurried by their



*Passions* and care not how *fierce* they shew themselves in what they do. But the more sweet, compos'd and sedate a Man is found to be, the more he is thought to have the Spirit of a *Man*, the more he acquits himself like one of his Character, and we call it a *good Spirit* in him that has it. The *Spirit* of God has all these *Qualities* to a greater Perfection; and the best Sign of his presence is, when nothing like the *Fury* is to be seen in our *Actions* or *Faces*. If any Thing be in us *naturally* fower, turbulent and ungrateful, this Spirit *smoothes*, *polishes*, sweetens and gives it Charms to make it pleasant to ourselves and Neighbours, There is nothing *blustering*, nothing *terrible*, nothing *odd* in such a Man's Carriage; but being improved by this holy Guest (in some respect or other) he appears more beautiful and taking; as it is said of St. *Stephen*, that being full of the Holy Ghost, his Face was as if it had been the Face of an Angel, Acts vi. 15.

In that part of Scripture which tells us how God came to *Elijah*, the Words run thus, *A great and strong Wind rent the Mountains and brake in pieces the Rocks, but the Lord was not in the Wind,*

*Wind. After the Wind, an Earthquake, but the Lord was not in the Earthquake. And after the Earthquake a Fire, but the Lord was not in the Fire, 1 King. xix. 11, 12.*

\*Tis not the way of the Blessed Spirit to come in this Manner; and where we behold such Effects in Men (like what a Storm, an Earthquake or Fire causes up and down the World) the Moral and Application of that Passage is, that we should not take God to be there. Such Agitations in the Subject deny the Influence to be his, and we must seek for some other reason of these Transports, so unsuitable to what the Holy Spirit works in us, while we have the Honour and Happiness of his presence.

We need not be much puzzled in this Enquiry. The Prophets of Baal, during their Ecstasie, were very clamorous, cruel and rude in their Carriage; They cried aloud and cut themselves after their manner with Knives and Lancers till the Blood gusbed out upon 'em; and the Worshipers of that Idol did it with so much Inhumanity, that they spared neither their own nor Childrens Blood, 1. Kin. xviii, 28. But they knew not of what Spirit they were, most likely that wherewith the

the *poor Man* was acted (called there a *wicked Spirit*) which abused and tore his Body, made him *gnash* with his *Teeth*; sometimes threw him into the *Fire*, sometimes into the *Water*, vexed and *bruised* him and *scarce left him alive* (as supplied by the other Evangelists) *Mark v. 5.*

This was the Way of the *Demoniacs*, and so we every where observe in the Gospel, that the Condition of such People, as were possessed with Devils, is commonly expressed by Words signifying *Lunacy* and *Madness*; whereas Men really *inspired* by God, had nothing of this kind, nothing *noisy* or *outrageous*. And this is the Difference St. *Chrysostom* observed to be between the *Prophets* of God and *those* of the heathen Deities. The one sort never *said* or *did* any Thing irreverend or unseemly, but the others acted like Men *out of their Wits* and were so *shock'd* upon the Entrance of the *Demon*, that they were under horrid *Agonies* all the Time of the Operation, and knew not what had past when they came to themselves; which is the reason that the Word used for their Inspiration was *furor*, or *alienatio mentis*, and their *Prophets* were called *uolles*, *furibundi*, because

*Chrysost. in*  
*1. Cor. xii.*



cause it put Men beside themselves, and was at best no other than a *religious Madness*.

But tho' the Blessed Spirit *casteth down Imaginations, and every Thing that exalteth itself against the Knowledge of God, and bringeth into Captivity every Thought to the Obedience of Christ*, as St. Paul speaks, 2 Cor. x. 5. yet it causes no such Tempests in the *Body*, however the *Mind* be affected, no such *Convulsions* there to confound the *Patient* and make him *terrible* to the Beholders; and therefore when he appear'd like a *rusting Wind* on the Day of *Pentecost*, it was only to insinuate to the Disciples who were then concern'd, that nothing should *withstand* that Power by which they spake. But as for the *Disciples* themselves, they were not so *seized*, as to be *frightful* or *ridiculous* in any Body's Eye, as in the other Cases. For tho' some in *Jerusalem* took 'em to be *drunk and full of new Wine* and so mock'd and spake *flightingly* of 'em, it was not on the Account of any Thing *said or done* which seem'd *light and silly* (what Men in Drink are too guilty of) but because what they said, was with *Courage*, without the least

least sense of Danger or the Inconveniences they ran themselves into, consequent to their appearing so pulchelly in the Christian Cause, as *Men in Drink* fear Nothing, how careful soever they are at *other Times*. Accordingly it is said, that *Peter and John* were filled with the Holy Ghost, and they spake the Word of God with Boldness, as one Expression explains the other, *Acts iv. 31*. The Spirit of God both enlightens the Understanding and warms the Affections: It gives Knowledge and Zeal, which was what *David* found in its Operation, *his Heart was hot within him, and while he was musing the Fire kindled, and at last he spake with his Tongue, Ps. xxxix. 3*. So *Job* was full of Matter, the Spirit constrained him, *his Belly was as Wine which has no Vent and ready to burst like new Vessels, till at last he spake and refreshed himself, Job xxxii. 19*. So again it fared with the Prophet *Jeremy*, the Word of God was in his Heart, as a burning Fire shut up in his Bones, and he was weary with forbearing and could not stay, *ch. xx. 9*. Holy Men so inspired could not but speak: However their Words and Demeanour suited the Gravity

Gravity of the *Spirit*, whose Instruments they were. And tho' perhaps they might sometimes *sigh* with *Ezekiel*, or *weep* with *others* because of the Severity of their *Messages*; and sometimes proclaim *Violence* and *Spoils*, as Divine Judgments on sinful People, yet there was nothing like *Violence* in their own Actions, nothing on that score to make 'em a *Reproach* or *Derision*; tho' it frequently fell to their share for the *Prophet* to be called a *Fool* and the *spiritual Man* mad, from the hatred of those who could not with any Patience hear of their Sins: So indeed *Hosea*; So *Christ*; So *St. Paul* was served, much learning had made him mad, when he said nothing unworthy his Character, but set forth the Words of Truth and Soberness, Acts xxvi. 25. What they delivered was as from Persons authorized to appear in the Cause of God; and tho' the Spirit spake in 'em they \* knew what they said, and very frequently the deep Sense of what they were commission'd to say, rais'd their Passions, sometimes *Indignation*, sometimes *Pity* as the Occasion was; but Passions

\* The Oracle Priests and Prophets, tho' λέγοντες πολλὰ καὶ μέγιστα πράγματα yet μὴδὲν εἰδότες ὧν λέγουσι. Plato.

sancti-



*sanctified* and becoming good Men and *significant* of what they meant, not to *amuse* and confound the Spectator, but to *instruct* and inform his *Understanding*, as their *own* were better'd by the Divine *Inspiration*.

This is not the Way *Evil Spirits* take, they delight in *horrible Shapes*, as *Enemies* to Mankind and envious of the *human Make*, and like *Seducers* artfully express all sorts of *Passions* to work on our *Imaginations*, that the *Ear* and *Eye* being busied with those Objects, we may take the less notice of what imposes on our *Reason*, and so are at length cheated for want of employing that Faculty which would be a better Judge of what is doing. But as to the *Spirit* of God, he is no Friend to our *Passions*; he is so far from *raising* 'em to the Extravagances we sometimes see in the *Motions* of the *Body*, that his Business is to *compose* 'em when otherwise raised; and is therefore, from these Effects, compared to a *Lamb* and a *Dove*, because he makes us quiet, as *meek* and *harmless* as *they*. So that 'tis a remarkable Contradiction in the *Impostor Mahomet*; who having naturally the Disease called *the falling Sickness*,

*Sickness*, (which makes Men rave, some at Mouth, and use great Violence towards their own Bodies) sensible of his Condition, he taught a *Pigeon* to come to him at such times and pick Pease out of his Ears kept there for that Purpose; which [*Pigeon*] he blasphemously gave out to be the *Holy Ghost*, then *inspiring* and throwing him into those *Trances*. He did not remember how improper the *Dove* was to cause those Disorders; no less contrary to its own Nature than it was to the Blessed Spirit whom (as he pretended) it represented in those Hours. But he had read in the Gospel (or was so told by *Sergius* the Renegado Monk) that the *Holy Ghost* once so appeared; and he hoped his Design would succeed so much the better, if the *Pigeon* were made the *Symbol* of his *Inspiration* how repugnant soever to what was done in those Fits.

And by this Instance we see how far Delusion may prevail, where People are not careful of themselves. Sometimes an *evil Spirit* is allowed to abuse us, as in the Example of King *Abab*; sometimes a *natural Infirmary* (as in that of *Mahomet* just now mentioned) sometimes *Art*,

as in *them*, out of whom a *Voice* maybe heard *without* moving the *Lips*, and who can, as an Act of *Skill*, distort their Members, and imitate *Madness*, (like Men on the stage) when there is really none. These Things are daily done; and 'tis the reason, the Scripture is so much in warning us against these Impostors, *who say, the Lord saith, when the Lord has not sent 'em*. This is an high Degree of *Blasphemy*, a very dangerous Presumption to use the Name of God to a *Lye*. And for us to fall in with such People, is to partake of their Sin; no less Sin, tho' they speak some Things well with Respect to Vertue and Religion, press *Repentance* and threaten *Judgments* on *Disobedience* and *Vice*, as she did [called the *holy Maid of Kent*] yet all is Cheat, as *she* in the Issue was found to be, and *she* paid dear for the Folly of it.

I must not be long on what is behind. The Gospel tells us, there is *the Spirit of Truth* and *the Spirit of Error*; and that the *Mystery of Iniquity* was working in the Apostle's Days, even *then* when the *Spirit* of God was most remarkable in its *Operations*; and no Wonder it still works, when Men are now left to its *ordinary*



*dinary Graces.* *False Prophets* have risen in all Ages to disturb the Church; and our Lord has warn'd us of Men who will have the Confidence to say, that *they prophesie in his Name*, yet he declares he knows nothing of 'em and bids 'em *depart*, as *Workers of Iniquity*, Matth. vii. 22. St. *John* likewise informs us, that many *such Prophets are in the World*: There were such in his Time, and therefore he advises us to be cautious and to *try the Spirits* (they pretend to) *whether they be of God* or no, 1. John 4. 1.

That which makes a *Prophet*, truly and grammatically so, is to be able to *foretel* Things to come. And they must be Things purely *contingent*, not subject to *Experience* nor depending on *natural Causes*, which necessarily produce such or such *Events*; for this is not *Prophecy*, but the Work of *Wisdom* and *Art*, and which observing and curious Men may do by the Talents they have without *Inspiration*; whereas *Prophecy* means the Discovery of something in *Prospect*, which no Eye can see but that of God or whom he communicates it to, and till such a *Prophecy* has its Accomplishment, we suspend, and ought to suspend, our Judgment.

Q

Then

Then the proper *Credentials* and *Seals* of such a *Prophet* and which makes way for what he says, is the *Power of Miracles*, which if presently done and without *natural Means*, without *Art* and *Formality*, the *Operator* may be supposed a *Prophet* of God; and till this be done we again suspend our Judgment and are very jealous of what he is.

But if by way of Evidence that a Man is *inspired*, his Behaviour is such, with such *Transports* and *Agitations* as are not to be reconciled to the Notion we have of the *Spirit* of God, then we have Reason to question that *Prophet* and suspect the *Spirit* he acts by. The *Example* in my *Text* gives no Warrant for any Thing like this under the Influences of the *Spirit* of God; and if I have explain'd it in such a manner, as to void it for a *Proof* on this Occasion, it is what I meant at this Time; And I hope what has been said on it, may contribute a little to detect the *Impostures* of this kind and engage us the more to mind our Lord's Caution; that we *go not out to 'em, nor hear 'em, nor follow 'em*, and (which is all the Application I make) that we would be-ware of such People.

F I



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